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L.
O.

A HELPE TO DISCOVRSE:

OR,

More Merriment mixt with serious Matters.

Consisting of witty Philosophicall, Grammaticall, Physicall, Astronomicall *Questions and Answers.*

As also

Epigrams, Epitaphs, Riddles, Iests, Poesies, Love-toyes, &c. readded and plentifully dispersed.

Together with

The *Country-mans Counsellor*, and his yearely Oracle and Prognostication, with additions, or a Helpe to preserve his Health, never before

PRINTED.

The Thirteenth Edition.

Davus es? huc venias, & eris mox Oedipus alter.

LONDON,

Printed by *Thomas Harper*, for *Nicholas Vavasour*, and are to be sold at [illegible] shop in the inner Temple, neere the Church.

1638.

In laudem operis & Authoris.

LOoke as a ſtately edifice rais'd aye,
Pleaſeth the builder, feeds his curious eye,
Yet if within the whole work we ſurvey,
The owners ornaments adorne his clay:
Even ſo is man built up by God to be
A receptacle for the Trinity;
To beautifie which frame, nothing more deere
Than *knowledge* that's divine, which thou haſt here
At eaſie rate. It's Balme from *Gilead* brought,
Where *Canaans* bleſſed Language thou art taught.
Philoſophy that fraught the *Cynicks* houres
With knowledge of th' immortall powers,
Is hither brought; diſcovering the true uſe
Of contemplation: This booke doth produce
A compleat Synode, whoſe Authentick word
Becomes the ſageſt: It's like *Jonas* Gourd,
Which veil'd him from the Sun, for 'twill advance
The ſimpleſt from the veyle of ignorance.
Here Reverend Fathers, Poets, Orators,
Councels, Schoolemen; and Philoſophers,
In one joynt-union gravely all agree,
That thou another *Oedipus* ſhalt be,
Expounding what's moſt dark, whil'ſt th' unread vaine
Envying th' ingenious muſick of the braine,

Sits mute to heare thee ſpeake; but thy reward
Is fame, reſpect, preferment, and regard.
Such fate attends that man that will but looke
Friendly to read the good things of this booke:
Seeing men from beaſts, this little difference have,
Man can diſcourſe and laugh. Then he that gave
Thee theſe endowments bettered for to be:
Take this Diſcourſe or wits Monopoly.
And ſuch ſweet profit of it ſhall enſue,
(As what indeed is every good mans due)
Honour and fellowſhip among the wiſe,
From whence this benefit or good doth riſe:
As hearing, reading, and calme conference,
Where man's moſt ſafe, ſhuns the baſe expence
Of haſting time; time's onely lent to man
His wayes to examine, Arts wide depth to ſcan.
Be then advertis'd, this *Helpe to Diſcourſe*
Beſpeaks thy future good, 'twill gently force
Knowledge into thee; and the generous wiſe
Will know thee fit for all ſocieties.
If in thee all or none of theſe finde roome,
Others will ſpeake, whilſt thou with ſhame ſitſt dum

W. L.

ALIUD.

OR as a Statuary on a ſtone,
Conceits what image hee may forme thereon,
Pencels his thoughts; then his induſtrious hand
Drives forth the needleſſe matters, and ſo ſcans
His labours period, and to all declare
A ſeeming creature beautifull and faire:
Even ſo our Artizan, more to expreſſe
The marrow of great volumnes in his leſſe;
Here labours to preſent unto thy view
This little modell, ancient, and yet new
In ſome Additions, and the whole ſo till
That looke, or walke, or taſt, or what you will
As in a Garden, reach but forth your hand,
There's fruits, there's flowers, but wiſh for and command.
That every page as fancy may invite you,
Like to a ſeverall Arbor may delight you:
Not longer then to ſtay you at the doore,
Set on this Aker, and peruſe it o're.

Ad amicum ſuum candidum & cordatum.

WHat lay impriſon'd and confin'd alone,
Onely to deeper apprehenſion,
In ſeverall Authors diverſly diſtract,
Is here collected, and in one compact.
Here's helpe for thoſe whoſe wits and brains are dry,
And for diſcourſe a twelve times new ſupply.
Which our unwearied *Autor* once more ſends,
That would be ſtill a helper to his friends.
Matter and Forme, two Pillars that uphold
And decke forth ſtory, like rich ſtones in Gold;
Being neatly married in harmonious skill,
Yeeld ſtore of Matter and Diſcourſe at will.
But if ſome ruder hand ſhall ſever either,
The grace was found in both, is loſt in either.
If any breach thou finde betwixt theſe twaine,
Be thou the Prieſt to marry them againe,
Which thou ſhalt hardly need, for they have ſtood
Out ſome yeers trials, and approv'd them good.

H. H.

A Helpe to Discourse.

Introduction.

TO begin in God, *is the best foundation that can be laid, as testifieth both experience, example, and consent of Ancient, sacred, and prophane Writers. After which president, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed;*

1 In Divine Proposition.

Qu. *WHat is the most ancient of all things?*

A. God, because he hath no beginning.

Q. *Wherein doth he most manifest himselfe?*

A. In the Scriptures, the Herald of his Truths, and the witnesses of his Mercies.

Q. *Wherefore are the holy Scriptures, containing the mystery of mans salvation, folded up by God in such obscurity and darkenesse, as*

sometimes Maximilian *the Emperour, in the first of his eight questions to the learned Abbot* Tritemius *demanded.*

A. The holy Scriptures (as a Father saith) unlesse they be read with that Spirit; by which it is beleeved to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know and be governed by it, cannot be understood, but remaine as a dead Letter in the efficacy thereof.

Concerning whom, yet further S. *Gregory* saith; Though they have in themselves that height and depth, wherein their Mystery may exercise the Wisedome of the Learned, yet have they also that easinesse and plainenesse, that the simple may be comforted and taught; being in themselves that wonderfull River, both shallow and deepe, wherein as the Lamb may wade, the Elephant may swim.

Of whose depth, S. *Austine* thus speaketh further; The holy Scriptures are thus written, saith he, that by their height the proud may be abated, as with their easinesse, the simple may be comforted: Adding withall That it is our dulnesse of capacity that they seeme so hard unto us, and the veile of our

heart

hearts, which cannot be removed, unleſſe by him which hath the *key of* David, *which opẽs where no mã ſhuts, and ſhuts where no man opens, which onely can open that ſealed booke.*

And therefore, as another Father ſaith: God hath not wrapt up theſe high myſteries of Scripture in ſuch obſcurity, as envying mans knowledge, but that the ſtudy and induſtry of man might be the more profitably exerciſed: adding withall, That no man ought to be too much dejected, that he cannot underſtand every myſtery therein, for that there are ſome things that to be ignorant of, though they may ſomewhat ſubject thy preſumption, will not endanger thy ſalvation; for that all things are not ſo neceſſary to be perceived of all. And therefore, according to S. *Auſtines* rule, if thou loveſt the Law of God, manifeſt it in reverencing that which thou underſtandeſt not, as in practiſing that which thou doeſt underſtand; and thou ſhalt have firſt wherewithall to drinke, after ſtronger meate to eate; and poſſeſſe thy ſelfe with patience, knowing, that whilſt we are in this mortall fleſh, we can perceive but as in a mirrour: yet that hereafter we ſhall be tranſlated to a higher Academy, where God himſelfe

shall be our Schoolemaster, and then wee shall see him as he is, where all shadowes vanish, and the substance onely is embraced; where, being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

Q. *What were those three conjunctions* S. Bernard *so wonderfully wondred at, the like whereof neither can, or shal ever be done again upon the face of the earth?*

A. Three works, three conjunctions hath that omnipotent Majesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, even such as the very Angels were amazed at it:

1 Conjunction of God and man.

2 Of a Mother and a Virgin.

3 Of faith, and the heart of man to beleeve this.

Q. *Which is the greatest of those conjunctions?*

A. The first conjunction is wonderfully great, wherein is conjoyned earth and GOD, Majesty and infirmity, so much vilenesse, and so much purity; for nothing is more precious than God, nothing more vile than dirt. The second no lesse wonderfull:

for

for by the eare of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remain a Virgin. The third is inferiour to both first and second, but not lesse strange, that mans heart should have power to beleeve this.

Q. *How many severall wayes since the beginning of the world hath God brought forth man?*

A. Foure wayes, according to *Anselmus*, which are these: 1 A man without the helpe of either man or woman, as *Adam*. 2. A woman out of man, without the help of woman, as *Eve*. 3. By both man and woman, according to the common course of Nature. 4. Of woman without man, as *Christ*.

Q. *By the conjectures of the learned, for how many thousand yeares from the Creation was the world ordained to continue?*

A. Sixe thousand yeares, because that as in sixe dayes the World and all that therein is, was created, and so God rested the seventh, so thereupon it is probably collected, that in 6000 yeares, which are but as sixe dayes in Gods account, it shall againe be dissolved: after

after which shall follow an everlasting Sabbath of rest. Of this opinion were many of the Fathers, and other more modern writers; as that there should be two thousand yeares before the Law, and two thousand yeares under the Law, and two thousand yeares under the Gospell.

Q. *But of this what shall I determine?*

A. Let this doctrine then suffice thee, and all other good Christians, that we are religiously to expect the end of the World, and the comming of Christ, and so daily expecting, prepare our selves thereafter: but not curiously to pry into those hidden and unrevealed secrets, not imparted to men or Angels.

Q. *Why almost among all Nations, is the Name of God expressed in foure Letters?*

A. The learned doe agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere providence of God, which otherwise could not be, as among the Latins it is *Deus*; the Egyptians, *Thent*; the Persians, *Syro*; the Hebrewes, *Adoni*; the Greeks *Theos*; the Arabians, *Alla*, the French, *Dieu*; the Germans *Gott*. And withall to signifie, that as his name consists in foure Letters, so his Mercy hath a relation there-

thereunto, in that hee will have his Elect gathered unto him from out of the foure quarters of the world.

Q. What are those things that cannot be defined?

A. The Schoolmen do affirme, God, for his exceeding formosity and beauty; Sin, for the exceeding deformity and loathsomnesse: the first matter, for the exceeding informity and inexistency.

Q. What number is the most vitall among men?

A. Eight; because eight soules were onely preserved in the Arke, and eight onely in the Scripture mentioned to be raised from death to life.

Q. Since Adam *and* Methusalem *lived* 900 *and odde yeers, why did God never suffer any to accomplish* 1000.

A. The most of the learned are of opinion, that this is not without some deepe mystery; and which may be partly because a thousand yeeres hath a type of perfection. God never suffered any to fulfill it, to shew, that there is no absolute perfection in this World.

Q. What is man and his perfection in this World?

A. Man

A. Man in this World, as it were the Compendium or Epitome of all Creatures; for severall Creatures live in severall Elements, as Water-fowles and fishes in the water: Birds in the Aire, Beasts upon the Earth: but Man enjoyes all these; with his head hee looks up to Heaven, with his minde hee looks into Heaven, with his feet hee walkes upon the Earth, his armes keep the Aire, as the Birds flie; with his eyes hee contemplateth Heaven and Earth, and all sublunary things: he hath an essence as other bodies, produceth his seed as Plants, his bones like stones, his bloud like the Springs in the channels of the earth, his haire like the grasse, the ornament of the earth, &c. He lives as a Plant, flourisheth as a Tree; for a Man is as a Tree turned upward, his feet are like the boughes, his head like the root, his body like the trunke. Beside, some creatures *are* only, as *Stars*; some *are* and *live*, as *Plants*; some *are*, *live*, and have *sense*, as Beasts; some *understanding*, as Angels; all these concurre in man; *Est*, *vivit*, *sentit*; *intelligit*.

Q. *What three things are those, that he which often remembers, shall seldome do amisse?*

A. Tha

A. That above there is an Eare, that heareth all; an Eye, that beholds all; a Book wherin all our offences are written.

Q. Wherunto may likewise be annexed a second Memento, and not inferiour to the first, being Saint Anselmes *observation upon the last day?*

A. Where at thy right hand shall thy sins be accusing.

At thy left hand infinite Devils expecting.

Vnder thee the furnace of Hell burning.

Above thee an angry judge.

Within thee thy conscience tormenting.

Without the world flaming.

Where onely the just shall be saved.

Whence to flye it shall be impossible.

To continue still, intolerable.

Therfore while time is, prevent that, that in time will be: for as one saith, if it be not prevented, it will be repented.

Q. Who was hee that never laughed, but somtimes wept, as we read in the Scriptures?

A. Christ, of whom we read that he three times wept.

1 When *Lazarus* was dead.

2 Over *Ierusalem*,

3 Vpon the Crosse, when hee delivered up

up his Spirit with cryes and teares.

Q. There be foure duties wee chiefly owe, and among al other are especially bound to pay: and which be they?

A. Debemus { *Deo timorem.* / *Patriæ amorem.* / *Parentibus honorem.* / *Proximo favorem.*

To { God, feare. / our Country, love. / our Parents, honour. / our Neighbour, favour.

A Rule for our Life.

So { Learn, / Live } as if { Thou shouldst live always. / Thou shouldest die tomorrow.

Suspice cœlum, despice mundum, respice finem.
Look up to heaven, despise the world, respect thine end.

Q. There are three especially unhappy in the Law of the Lord, and who are those?

A. 1 He that knows and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learneth not.

Q. Whether was there any writing before

he Floud? and if, how preserved, notwithstanding the Deluge after it?

A. It is answered: Wee have no writing before the flood: yet S. *Iude* doth somewhat insinuate of the writing of *Henoch*; and *Iosephus* and others write, that he erected two Pillars, the one of brick, and the other of stone, wherin he wrote of the two-fold destruction of the world, the one by water, and the other by fire; which by tradition was preserved to the days of the Apostles.

Q. What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pavement of the Temple?

A. Some thinke it was the same that hee spake; *Hee that is innocent, let him throw the first stone at her:* Others think it was this, *Festucam in oculo fratris cernis, trabem in tuo non vides:* Thou seest the mote in thy brothers eye, but not the beam in thine own.

Q. What booke did Samuel *write, beside those two in Scripture that beare his name?*

A. A book of the office and institution of a King.

Q. What Books did Salomon *write, beside those extant in Canonicall Writ?*

A. *Salomon* wrote three thousand Parables,

bles, and five thousand Songs, besides that *ingens opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the *Babylonians*, at the destruction of the Temple.

Q. *Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?*

A. It is answered, there are some things seeme evill unto us, which yet are not simply evill of themselves; for no substance is simply evill of it selfe: and the Scripture teacheth us that Serpents were created among other creatures; yet God propoundeth that all were good: but that some creatures are now hurtfull to man, that is not to be attributed to the first Creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no creature should have been offensive unto him, but over them hee should have born a willing subjection. For God made nothing evill, neither doth hee make sickneſse, barrenneſse, lameneſse, or the like: but they rather have deficient then efficient causes: as the want of health, his good creature, is the cause of sickneſse: the withdrawing of light the interposition of darkneſse, and so the like.

Q. *What name was that among the Jewes*

highly reverenced, that it was onely lawfull for the Priests to name it, and that but at the solemne Festivals?

A. The name *Iehovah*: a word consisting but of seven Letters, and yet all the five Vowels, according to this Verse:

Quinque simul juncti is constat vocalibus una
Dinio, & est magno majus in orbe nihil.

Five vowels joyn'd together make a name,
In heaven or earth, none greater then the same.

Q. *What amongst other, are held to be things of great difficulty in Scripture to beleeve, and of the greatest opposition to sense to conceive?*

A. Some think the Creation of the World being made of nothing: some, the Conservation therof, and all creatures therein: some the Incarnation of the Son of God: others the Resurrection of the flesh. Besides these, there are some that think *Noes* Arke, and the union and preservation of so many divers creatures in it, so many mouths fed, ordered, and at last safely delivered out.

Q. *In how many Chapters and Verses doth the Canon of the old Testament consist in?*

A. In 777. Likewise the Iewish *Rabbins* have collected to be in the Books of the Law Verses 5845. In the Prophets 9294. In *Haggai*,

gai, 8064. In the Books of *Apocrypha* chap. 173. In the new Testament, chap. 260 *Malachy*, which is the last of the Prophets stands as the porch between the old and new Testament, whereat (as *Tertullian* saith) *Iudaisme* ends, and *Christianity* begins.

Q. Where was God before hee made the world?

A. S. *Austine* notes this as vain a curiosi tie to enquire; as it is to demand what he did before he made the same: and yet to give the curious some satisfaction, to the first he answers; That God dwelt in himselfe, by himselfe, and was God to himselfe. And to the second, He was not idle, in that he chose us before the world, and purposed in himself the Creation of all things. But he that will further busie himselfe to pry into this Arke how all things could be made by his Word; why God made choice of a remnant, and re jected the greatest part, and the like; let such questions, say wee, amaze the curious and humble the wise, and let it be thought sinne in us to have a tongue to speake, or a heart to thinke, where the Spirit of God had not a pen to write, and let such be answered, as Saint *Austine* answered one curious in such questions: That hee ordained

He

Hell for such kinde of inquirers. And as *Eusde* the Philosopher answered one so demanding; What thou askest (quoth hee) I m ignorant of, but this I know, God is angry with such kind of inquirers.

Q. There is a thing which is the Temple itelfe, the Altar, the Priest, he to whom it was offered, he that was offered: and who was that?

A. A strange collection, proposed and resolved by them that have sweat in the travail f the Scripture, and verified of him of whom ll the Prophets beare witnesse, that is, *Christ*. or in a Sacrifice foure things are to be conidered: First, To whom it was offered. econdly, By whom. Thirdly, what is offeed. Fourthly, For whom it is offered; which ll have their concurrence in him.

Q. Whether did the Crosse bear Christ, or Christ bear the Crosse?

A. It did both, and both at once, and in earing him, it bore all our iniquities: and nerfore as a Father prayed, so I desire that he ay be wholly fastned in my heart, that was holly fastned on the Crosse for mee. Of hich, thus further.

Inter carnifices sancto pendente latrone,
ar est pœna trium, sed dispar causa duorum:
i mundo sunt quippe rei pro crimine multo:

Hnic

Huic reus est mundus salvatus sanguine ju

Betweene two theeves the just condemn'd
die
Did hang, whereall like punishment did t
Though for a cause unlike, they both de
try'd;
For sins i'th' world, hee for the worlds
di'd.

Of which one wittily adds, that if ever go
nesse was in the midst of evill, then it was.

Q. *What were the two theeves names?*

A. *Desmas* and *Iesmas*:
Iesmas *damnatur*, Desmas *ad astra feratur*

Q. *What were the first and last words*
Christ spake in this world?

A. The first was *Fiat*, *let there be*:
after he added, *Increase and multiply*: the
word were, *Father, into thy hands I comm*
my spirit.

Q. *Whether is it more necessary, that C*
should be in Heaven, or in the Sacrament
the Papists would have him?

A. In Heaven: witnesse Christ himse
when he saith, *It is expedient that I go*
from you, for unlesse I go, the Comforter
not come.

Q. *What wicked man was that, that*
most vile price sold to others what he had

n his power, and yet what was more precious hen all the world?

A. Iudas, that sold Christ: of whom, as a Father writes, his death was answerable to is life, in that he was hanged being a thief, hat he burst being a traitor, &c.

Q. A certaine godly man, from a wicked equired a gift that was more excellent then all he world, and yet he gave it: and what was hat?

A. Ioseph of *Arimathea*, when he begged f *Pilate* Christs body.

Q. What part of the body of man doth God hiefly require for his service?

A. The Heart, that inward Triangle of ove; for which hee calls for in these words, *My sonne give me thy heart*: and in another lace, *This people honour mee with their outhes, but their hearts are far from me.* To hich purpose is here annexed a Fable of a ertain Hermit, that in his devotion besought God that hee might know what worship hee equired chiefly: who was answered by the Oracle in these words,

Da mediam Lunam, Solem simul, & Canis iram;

Give the half Moon, the Sun, and the anger of the Dog.

He

He good old man, hearing this *enigma*, b
gan to be perplext to think of those impos
bilities, as how he should be able to pull t
Moon from the sky, though the lowest of
the Planets, yet too high for his reach or
pacity, much lesse the Sun in a higher Sphe
and more difficult, untill it was thus explain
to him:

Give { *The half Moon*, / *The Sun*, / *The Dogs anger*, } that is, { C / O / R }

And that is the heart, a gift that God
quires.

*Q. Into how many faiths is the world di
ded?*

A. The world is divided into foure pa
and foure Religions possesse the same, a
with much diversity in every one; so as
saying is, how many heads, so many opinio
which foure are *Judaisme*, *Christianity*, *M
hometisme* and *Paganisme*. Therefore it
the good counsell of *Vincentius*, where
said; Wee are not to sway Religion to w
fancy wee would have her, but wee mus
swayed by her whither she leads us, wheru
wee conclude it unadvisedly spoken by
Emperour, who walking in his Garden,
swered one that had endevoured to roo
ma

many Sects out of his Land, that their diversity delighted him as the diversity of his flowers to looke upon: and that seeing every man made a Religion to his humour, there would soone be an unity therein, as a truce betweene the winde and the sea.

Q. To what is an hypocrite most fitly compared?

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket: Besides every Hypocrite is said to have the voyce of *Iacob*, but the hands of *Esau*.

Q. What was the difference betweene Cain *and* Abels *sacrifice?*

A. Thus much, as hath beene observed by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo.
My fat to holy use I'le give,
And not my leane: they still shall live.

But every Hypocrite saith thus with *Caine*,

Sacrificabo macrum, nec dabo pingue sacrum.
My leane shall to the Altar flye,
And not my fat that ought to dye.

Q. Whether were the heathen gods or heathen men more ancient?

A. Certainely the men that made the Gods.

Q. *In what place was it that the voyce of o creature pierced all the eares in the world?*

A. In *Noahs* Arke.

Q. *By what precept was it, that* Philip, K *of* Macedon *became something humbled i his thoughts, after his victories, when nothin else could admonish him?*

A. By the wise counsell of one of his Cap tains, who noting his ambition, bad him mea sure his owne shadow, and he should finde no longer than it was before.

Q. *By what meanes came* Sesostris *a Kin of the* Egyptians, *somewat to pull downe h ambitious plumes of vanity and pride?*

A. This King *Sesostris*, as stories mention having conquered divers Kingdomes, an led captive their Kings, vassaled foure o them to the service of his horses, to draw hi Chariots where, ever as the weele turned one of them looking backe, most earnestl noted it: insomuch that *Sesostris* perceivin it, demanded his reason therefore, wh told him, that thereby he observed the mut bility of Fortune, in the present subjectin and sudden advancing of first the one pa and then the other, how the highest ca presently to be lowest, and the lowest p presently to be highest; and all without

termissio

termission or stay. Hereupon *Sesostris* remembring himselfe, and pondering his saying, presently unyoaked his Kings, and would no more be so drawne.

Q. How became the tyrant Hiero *somewhat to contemplate of the Majesty of God?*

A. Vpon his command to *Simonides* the wise Poet to discourse what God was, when he required, first for respite one day; after that, two dayes; after that 4 dayes: whereupon *Hiero* wondring why he tooke such pause, required his reason: he told him the more he entred into consideration thereof to instruct his inability, the more unable he found himselfe to direct another, or to conceive aright what GOD was himselfe. As likewise it is storied of a Scholler of S. *Austines*, that came to him to be instructed in some poynts of Divinity, to whom the Father gave this lesson to learne perfectly; and then to repaire to him for another. *I said I will looke to my wayes, that I offend not with my tongue.* Which this Disciple having received, departed from him, and returned no more in 19 yeares: and being asked by his M. why he came not againe in so long time, he told him the lesson was so hard, he had not well learned it, although so long stu-

died it: and all this, to shew the infinite depth of God and his Mysteries, which like veines of silver, the deeper they are searched into, the richer they are found.

Q. Who are those that cannot, will not, may not doe, nor rightly understand?

A. There are certaine, that neither understand God, nor can understand him, and those are dead men.

2 There are others that may understand but care not, and they are wicked men.

3 There are another sort that desire to understand, but cannot, and these are fooles.

4 There are a fourth sort that do both understand and make use, and these are godly.

And therefore it is the wise saying of a Father who asked this question, Art thou a Christian? then it behooves thee to contemne that that seemes to be, and is not, and to embrace that that seemes not to be, and yet is.

Q. One asked a King of the Egyptians, *what was the most hatefull thing in the world?* And he answered:

A. The light which distinguisheth all colours, creatures, and beauties in the world, and is itselfe the most goodly comfort and object of that most excellent sense the Eye

and therefore as one saith; When thou beholdest the light of Heaven, that first and blessed creature of Gods hand, that in a minute transfuseth it selfe throughout all this lower Region, thinke on the testimony of S. *John*, that God is light, essentiall lightnesse, in whom there is no darknesse.

Q. *What day was that, that the like was never before, nor ever shall be hereafter?*

A. When *Joshua* prayed in the middest of the battaile, so that the Sunne stood at a stay, and hasted not towards his Westerne period, so long, that, as *Iustin Martyr* saith, it made the day 36 houres long. And yet some write, that 3 houres it stood still in the dayes of King *Hen.* 5. till the Earle *Ormond* in *Ireland* with his small company overcame *Amore Arshur* and others with their terrible armies.

Q. *Of what wood was the Temple of* Salomon *built, dedicated, and consecrated unto God?*

A. Of Cedars, of Sichim wood, and that by the command of God himselfe, and some reason thereof may be this: 1 For that the Cedar tree is alwayes greene, odorous and sweet, neither will it bend, but support it selfe upright with its owne strength.

2. For that it is truely verified of it that is spoken of Irish wood, that neither wormes nor moathes breed in it, nor live neere unto it.
3. For that it is neither massie nor ponderous to load or oppresse the Walls, but strong and light.

Q. Of what wood was the Crosse of Christ made, and whether of one intire tree, or of severall kinder of woods?

A. The Crosse of Christ, as we have it by tradition, was made of three divers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Emblem of dissolution and death; for being cut or wounded, it withers and wastes away: The Cedar of immortality, because it withstands the consumption and wastes of time to a dateles perpetuity; the Pine a navigable wood that floats upon the Waters, and therefore the most usefull for ships, to signifie that death should have no more power nay lesse to overwhelme him, than the Pine is subject unto drowning by the violence of the waters.

Q. What is thought to be the occasion that Christ cursed the fig-tree being barren, since it was neither a reasonable creature, nor did

pos-

poser of its owne seasons, and specially being not then the time of bearing?

A. This is thought not to be without many deepe Mysteries; one whereof especially is conceived, to note out the hatefulnesse of Hypocrisie, that seemes to flourish with displayed leaves of vanity and ostentation, but wants the true fruit of faith, which are good works and charity.

Q. Why was the same tree in Paradise, (without doubt good, and very good; for all that God created was very good) forbidden Adam to taste?

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expostulating the case with himselfe: if it be good, why may not I touch it? If it be evill, what doth it in Paradise? But to this S. *Austine* and divers of the Fathers answer: that the command of God in that, was rather for the tryall of his obedience, than for any other danger that would have grown to *Adam* by the eating thereof.

Q. What tree was that, that the same day sprang up and perished?

A. *Ionas* Gourd.

Q. What trees in the Scripture are especially called the trees of God?

A. It is thought to be those that grow forth of their owne accord, as the Fir-trees the Cedar, and the wilde Olive-tree.

Q. Is there a distinction of Sexes among trees?

A. *Pliny*, a most certaine Author, attributes both Sexes and Wedlocke unto trees and first he instanceth upon the Palme-tree the love betweene whom is such, that if the female be far disjoyned from the masculine it becomes barren and without fruit: if the male have his boughs broken by any accident the female becomes desolate, and droops like a Widow.

Q. What part in trees is the most strongest?

A. Those that grow and shoot towards the North.

Q. What tree is that that is most flourishing in the branches, but most comfortable in the fruit?

A. The Vine.

Q. By what fitnesse or sympathy is the Vine taken to be the embleme of the wife?

A. As the Vine on the sides of the house being neither so high as the top, nor so low as the bottome, is an ornament to the house, so the wife placed in the middle condition, neither as the head, nor as the foot, but

by

by the side as a fellow, for they are fellowes that walke side by side; is an ornament to the Husband. And as the Vine yeelds the faireſt ſhade of any tree to ſit under, ſo muſt the Wife be the ſhade and delight of her Husband. And as there is no tree more ſenſible of wrong then the Vine, for cut it, and it will weepe and bleed to death; ſo muſt the Wife at any juſt reproofe, be as tender and ſenſible as the Vine of cutting: and as the ſmell of the leaves of the Vine in the ſummer drive away all noyſome beaſts and ſerpents, ſo muſt the thoughts of a Husband drive away in the Wife all evill provocations and harmefull intention: and as the Vine being but a weake tree, hath the Wall or the Elme to ſupport it; ſo muſt the Wife, the weaker vexe, be ſupported by the Husband, the ſtronger, &c. And as concerning both, thus further the Poet:

The fruitfull Vine and vertuous Wife are
Both for mans delight,
For ſhade and comfort in the day, and ſolace in
the night.
To good ends both of them were made, and ſo
they both are ſtill,
But oftentimes they are abus'd unto moſt dan-

dangerous ill.

And then we finde it so fall out, that these two weaker things,

Doe overcome the strong, the wise, and greatest even of Kings.

Q. Of the apples of Paradise, or Adams apples, what is related of them?

A. That those apples so called, are of exceeding sweetnesse, when they come to their full maturity and ripenesse, and are called of some *Mus*, or Munke Apples; and it is thus observed, that what part soever of them you cut, there appeares a crucifixe in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden tree of the knowledge of good and evill was of that likenesse.

Q. What apple or fruit was it that Adam in eating, drew sinne and death upon himself, and his whole posterity?

A. It is uncertaine, and cannot rightly be knowne, for the Scripture mentions it not: yet some writers, to satisfie the curious, thus bring in their argument: some think it was a Persian apple, that at this day growes in the East where Paradise was situate: some thinke it was a golden apple that was swee[t] to taste, and delightfull to behold: some think

thinke it was a Cherry, some a Peare, but all these are but uncertaine: but this is certaine, Adam *primus homo, damnabat secula pomo.*

2. *How many ribbes hath every man or woman?*

A. This question hath bred some controversie among the learned: for there are that affirme, ever since the creation of the Woman, that *Adam* lost a ribbe from his side, the man hath one ribbe lesse then the woman, and lesse then he had at first. Now there are of the other side that affirme, and that truely, that there are in either side of either sexe, as well of the man as of the woman, 12 ribs: for that ribbe of which *Eve* was formed, was peculiarly made by God to that purpose: neither was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a bone from that earth, all posterities are descended, though some be rich, and some be poore, some be noble, and some be base, yet they are all but one metall and descent, as to that purpose followeth,

Aurea nobilibus luteam si vestiat olla,
Non ideo sequitur, hanc minus esse lutum.
If golden Titles gild an earthen Pot,
That is't le sse earth for that, it followes not.

And

And concerning the pride of clothing, this admonisheth us, that they should not be abused to that excesse, but rather for our humiliation, the sad remembrancers of the fall of Man: for *Adam* in his innocency wore no cloathing.

Politus nunc es, fueras sine vestibus ante,
Nudus eras purus, crimen amictus habes.

Q. *What seed of all other is the least, yet bringeth forth the greatest tree?*

A. Christ himselfe expresseth this of the Mustard-seed, of whom it is reported in some Countries to be trees of such bignesse, that they yeeld a shadow to sit under.

Q. *What kinde of men are most rare in the Kingdome of Heaven?*

A. Some say Hypocrites: for when Christ threatens destruction to the wicked he saith, their portion shall be with Hypocrites. Some say Vsurers. But the German proverb saith, Princes; which are as rare in heaven, as Venison in a poore mans kitchin: but this is alwayes to be understood of wicked and irreligious Princes.

Q. *Who are those that are called the Sons of thunder?*

A. Saint *James* and Saint *John* the Apostles; and the reason of this attribute is, for

that they affright the wicked, rouze up the slothfull, drawing all to an admiration of their highnesse: from whence it is, as Saint *Bede* writes of Saint *Iohn*, that sonne of Thunder, that he thundred so high, that if he had thundred a little higher, all the world could hardly have comprehended him.

Q. Who were those that found not a Physician to cure them being living, but to raise them being dead?

A. *Christ*, *Lazarus*, the Daughter of *Iayrus*, the Widowes sonne, *Eutichus*, *Dorcas*, and others.

Q. Who were those that once lived on the earth, and never died?

A. *Henoch* and *Elias*.

Q. Who was hee that died, and was never born?

A. *Adam*.

Q. Who was he that was but once born, and died twice?

A. *Lazarus*.

Q. Who was he that spake after death?

A. *Abram* to the rich Glutton.

Q. Who and how many were those that had their names foretold, and spoken of before they were born?

A. *Ismael*, *Isaac*, *Iosias*, *Cyrus*, and *Iohn* the Baptist.

Q. *Who*

Q. *Who was hee that prophesied before he was born?*

A. *Iohn Baptist* in the wombe of his mother: of whom Saint *Austine* saith, that having not yet seen the heaven, nor the earth, yet he knew the Lord of both.

Q. *What issue was that which was elder then his mother?*

A. Christ: to which purpose the Poet thus wittily followeth it:

Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatcht therein
The old of time, an houre hath not out-run,
Eternall life to live doth new begin, &c.

Q. *Who was he that seeking his fathers Asses, found a Kingdom?*

A. *Saul.*

Q. *Whether of the two companions, the soule or the body, have the greater hand in sins, and only for the sin of the one they should be both together joyntly punished?*

A. It is thus answered by a Similitude: A [illegible] master of a Family committeth his Orchard to two keepers, of the which the one is lame, and the other blinde: where the Cripple that had his eye-sight, spies out certain golden Apples hanging upon a Tree, delightfull to his sight, and contentive to his taste, if he might

but obtain them: hee notable to pluck them, relates to his fellow how pleasant the fruit seems to him that he looks upon with his eys, and how willingly he would taste, if he had but legs to beare him to them: To whom the blinde answers, And I would not stick to pull the Apples, if I had but thy eys to see them; and so at last between this debate they agree, that hee that had his eyes should ride upon the others shoulders, that had his legs: this being done, they were able to pluck the fruit, and did eat; and having eaten, the Master of the Orchard enters, and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one used his feet, and the other his eyes, and so they did it betweene them. The Master finding it so, punished both with one equall punishment, as they had both deserved. After which example doth this most wise Governour exempt neither body nor soule, because they both lend their furtherance to sinne: and being thus both guilty, thus hee punisheth them both inseparably for ever.

Q. *But why should Eternity punish that which is committed in time, and oftentimes but a short time?*

A. First, because the sinne, though it be committed

committed in time, is against an infinite Majesty. Secondly, because God judges according to the wilfull inclination of a sinner that would sin eternally, if he might live eternally: and to this indefatigable bent of wickednesse, God answers him with everlasting punishments: for as a Father saith, *Peccat homo in suo eterno, punit Deus in suo aterno:* Man sins in his eternity, and God punisheth in his Eternity.

Q. *What knowledge is required in a Christian?*

A. There is a twofold knowledge, *Via & Patriæ:* The first is of this life, where he that knows most, knows but in part: The other is of our Country Heaven, wherein wee shall know, even as we are known. 1. *Cor.* 13. 12.

Q. *Whether do fools bring more profit to wise men, or wise men to fools?*

A. *Cato* saith, that fools bring more profit to wise men, because wise men seeing their folly, they endevour to avoid it: whereas fools on the contrary, make no use of the wisdome of the wise, by reason of their folly.

Q. *Wherfore do Serpents, since they hate all mankind, yet chiefly bend their forces against women?*

A. By reason of the perpetuall enmity put

y God between the woman & the Serpent, nd the seed of the woman and the seed of the erpent. Of which one thus writes concerning the blessed seed of the woman that broke his cursed head of the Serpent.

Qu a d tr fu str
os nguis irus isti de nere avit.
H Sa m Chr vul l

And as another to the like effect.
Anguis peccatũ & mortem generavit in horto:
Sanguis justitiam & vitam reparavit in ara.

1.

Where the dire Serpent brought in
wounds and death:
Christ by his bloud hath heal'd,
restor'd our breath.

2,

Both Sin and Death to our succeeding losse,
The Serpent gave in Garden to Mankind:
But *Christ* restor'd again upon the Crosse
Justice and Life, wherby we ransome find.

And as another to that purpose,
Solvit pendendo quod Adam *commisit edendo.*

Q. How

Q. How is death proved to be nothing to us?

A. Thus: when death is, then we are not, and when we are, then death is not, and therefore death is nothing to us.

Q. How is our life proved to be a somthing almost depending upon nothing?

A. Thus: the yeers that are past, are gone, and those wee have not: the future wee are not certain of, and therfore boast not of: the time present is but a moment, and that is the brittle thred it depends upon. And therefore to this I adde with a Father, Happy is he, that in this short minute layes hold upon Christ mercies, and even whilst it is called to day, and he may be found that bore all our infirmities upon his Crosse. O Lord, saith Saint *Bernard*, I may walke about the Heaven and the Earth, the Sea, and the dry Land, but I shall finde thee no where so soon as on the Crosse: there thou feedest, there thou sleepest, &c. And as he further addeth, so may every sinner in this kind concerning his unworthinesse and his sins either to seek or find him.

Non sum lata seges, lolium sum triste: sed tu
Me tamen in messem collige Christe tuam.

English.

No fruitfull field am I, no blessed Wheat,
But curled Cockle, to weed out, or eat:

Yet though I am this out cast, lost and sold
o sin, yet Lord reduce me to that Fold.

Q. What is the careles liver compared un-
, and most fitly?

A. To him that sees his face in a glasse, goes
way, and either forgets his deformity, or
ares not to amend it.

A good and short rule to meditate:

Quid sis, quid fueris, quid eris, semper medite-
vit.

lways meditate what thou art, what thou
wast, what thou shalt be.

The yong mans question to the old man
oncerning life, and what it is to live.

ic venerande senex, humanum vivere quid
sit?

The old man answereth:

rincipium vitæ dolor est, dolor exitus ingens,
ic medium dolor est, vivere quis cupiat?

English,

The beginning of mans life is grief and mi-
ry, the end of it grief and misery, and the
iddle nothing but grief and misery, which
on joyns both the middle & end, and makes
ne compleat masse of sorrow & all, of which
ve may say as one saith:

What joy to live on earth is found,
Where grief and cares do still abound?

And

And therefore the more firmly to fixe th
Exhortation, again, he saith, Yong men he
me an old man, that being a yong man hea
old men, and have both by relation and exp
rience found the truth hereof.

*Q. What sin is that, which by making oth
contemptible in a mans own eys, makes his o
ner contemptible in the eys of God?*

A. Pride, a sin so much beaten against
the learned of all ages, that it is admired ho
it hath preserved a life so flourishing to the
times of ours.

A pithy *Ænigma*, wherof to that purpo
is here infixed.

O——.		*Be,*
Mors		*Te,*
Cur--		*Bis,*
Deus-	SVPER	*Nos,*
Negat		*Bis,*
Vitam		*Nam?*

Englished.

O proud Man,
Death is above thee:
Why wilt thou be proud;
Seeing God above us,
Denies to the proud
The life above?

Further motives for Humility.

If these deject thee not, then consider a little
rther with mee, whither the life will lead
ee, which is to death, & whither will death
rry thee but to judgment?

But before we come to speak of the judg-
ent, let us a little consider death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors solet innumeris morbis abrumpere vitam M
mnia mors rostro devorat ipsa suo O
ex, princeps, sapiẽs, servus, stultus, miser, age R
s quicunque velis, pulvis & umbra eri S.

Englished.

he many sorrows that are heirs to breath,
nd twins adjoyn'd to it, are freed by death;
ith whose impartiall Sythe, the wise, the
just,
inces & Kings are all mow'd down to dust.

*Q. What is there concerning the last judge-
ent?*

efore this judge, all judges must appear,
espite their greatnesse, dignity, or place,
r to be judg'd as they have judged heer,
here fear, nor friendship, justice shall out-
face.
xcuses there t'alleage, will be but vain,

As

As to appeal unto the See of *Rome*.
For there the guilty though he much do
Shall not pervert his justice nor his doom.
Weigh then most wretched man thine o
estate, (ri
How in this judgment thou must stand
Where shall no book be opened to relate,
But even the conscience shall it self indite.

For as Saint *Bernard* saith:

Non sicut amo, non sicut odio, non sicut meo: sed sicut invenio, judico.

Which is,

I judge not as I love, I hate, or fear;
But sentence on the truth of what I hear.

Q. What shall be the last words that shall spoken in this world?

A. Come ye blessed, Go ye curled, &c.

Aspera vox ite, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.

From which bitter word, I pray with S
Bernard, Deliver me, O Lord, in that day.

Q. What are the parts of repentance?

A. These six *Viz.* { Confession of / Contrition for / Detestation against / Aversion from } { Conversion to / Obedience to } God.

Q. What language, according to the conjectures of some learned, shall wee speake in the world to come?

A. The Hebrew, a language that Christ himselfe spake in this World, and the most ancient and most sacred of all other, being spoken by *Adam* and *Eve*, and which was not changed at the confusion of *Babel*: the next whereto is the Greek, as most rich; then the Latine most copious.

Q. Which of all the Psalmes of David *is the longest; and which the shortest?*

A. The shortest is the 117. the longest the 119, the one consisting of 155 Verses, reckoning four lines, where the meeter ends, to a Verse, as the other of two Stanzes.

Q. Which of all the Psalmes of David *is the most mournfull and compassionate?*

A. The Psalme 77.

Q. What Psalme is it that the wicked, nay the very Devils themselves, according as Athanasius *writeth, tremble and quake to hear read or recited?*

A. Psalme 68, Let God arise and see his enemies scattered.

Q. How many Innes or Lodgings did the Son of God use in this world?

A. Four: which are these:

Pri-

Prima domus Christi, fuit alvus virginis alm
Altera præsepe, cruxtertia, quarta sepulchr
Englished:

Our Saviours first house was the Virg
wombe.
Second his Stall, third Crosse, the fourth
Tombe.

Q. Since many other birds resort to
dead carkasses, as Crowes, Prognosticator
weather, and Vultures that presage death
battle, it remayns to consider why it pleased
wisdome of God, onely to name the Eagles,
is in the Text, where the dead carkasses
thither will the Eagles resort?

A. It is answered, For that by those
would figure out unto us the condition of
godly: for as the Eagles flie the highest of
other Birds, so must the faithfull Christ
soare up with wings of Contemplation
though sometimes they stoop to the oc
ons of the world, yet their conversation
be on high: and as the Eagles are said
sharp-sighted, and can behold the pier
beames of the Sun, so must the true bel
with undazled eys behold the Son of r
ousnesse with more resplendant rays, ev
Son that makes the Sun, that makes th
And as the Eagles are fed with dead car

ven so must the faithfull Christian feed upn the crucified body of Christ.

Q. What part of the earth was never seene ut by foure kindes of men?

A. The bottome of Iordan, and that when od divided the water: which was done nce by *Moses*, after by *Iosh*na; then by *Elias*, nd last of all by *Elizeus*.

Q. Wherupon doth the foundation or base of e earth consist, or upon what doth it relye?

A. It is a secret sought of all men, unnowne of many, and perceived of few; to hich yet we answer from the Scriptures: hat the base and huge weight thereof reyes on nothing: and *Iob* himselfe testifies pon no materiall thing, but is onely supported by the power of God himselfe.

Q. What is that that beares all, formes all, ourisheth all, increaseth all, creates all, buries ll, and receives all into her againe?

A. The Earth.

Q. Whether doth it waxe old, or not?

A. All writers doe agree, and one age teifieth unto another, that it waxeth old as oth a Garment, or the birth of a woman, d experience it selfe findes, that both in the mitfulnesse, the strength and operation of erbs, Plants, and Vegetables, the defect

and decay thereof is daily seene, and the lessening of the operation and vertue most sensibly perceived, in the languishing dolour of many incurable diseases in these times.

Q. *Wherefore doe the Iewes breake the Glasse in which the Bride and Bridegroome drinke?*

A. To admonish them, that all things are transitory and brittle, as the Glasse, and therefore they must be moderate in their pleasures and desires.

Q. *Wherefore have all Iewes a ranke smell or sauour?*

A. Some thinke, because they are of a bad digestion; others thinke, because they use not labour nor exercise, but live by Vsury; some thinke the wrath of God upon them is the immediate cause. Howsoever, they have beene a people strangely dispersed over the face of the earth, slaughtered and tormented in all Countries, *France*, *Spaine*, *Portugall*, *Germany* and *England*. Some of their offences were, washing and clipping the King's Coyne, circumcising & stealing of Christian children, and picking them full of holes for their bloud; which they conceited would cure the Leprosie and ranke smell both of their breath and skin. In King *Iohns* time

were fined at 1000 markes a man, upon penalty of not paiment, to lose their teeth; an old Iew at *Bristol* had sixe of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdomes, upon a rumour spread, that they had poysoned all the Wels in those Countries: and where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

Q. *What Country in the world is the most desolate and solitary?*

A. The Countrey of the *Sodomites*, where Satan wonne so much ground, that whereas according to *Strabo's* description, stood thirteene Cities, situate upon one of the most fruitfull soyles in the whole earth, even a second *Eden*, or garden of Paradise, for pleasure and beauty, whence sprung those clustring Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe above her fellowes, but all with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, nor no other witnesse of their sometimes being, more then the dire smell of fire and brimstone, the heavy Iusticers of GOD that destroyed

them: and for the fruit of the Vine that made glad the heart of man, in them perverted from his true use of sin, and drunkennesse, are onely found now apples of a beauteous appearance, but touch them and they are but ashes, and of a sulphurous savour; an aire of so poysonous a vapour above, that (as Historiographers write) stifles the Fowles that flie over it, that they fall down dead, and the fishes likewise in that dead Sea under it, poysoned as they fall in, or float from the silver streams of *Jordan*, that thence empty themselves into the sulphurous Lake.

There are four kinds of men that lay claim to their own and others, and but one rightly, and these are they:

1 The first saith, That which is mine is thine, and that which is thine is mine: and this is the Ideot.

2 The second saith, That which is mine is mine, and that which is thine is thine, & this is the indifferent man.

3 The third saith, That which is mine is thine, and that which is thine is thine: & this is the godly man.

4 The fourth saith, That which is thine is mine, and that which is mine is mine own: and this is the wicked man.

Christ

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidit unum:
Perdidit ille nihil, Christum qui possidet unum.

Q. What do we owe unto our neighbour?

A. Three things: that is to say,

Nostrum { *nosse, posse, velle* } *in* { *consiliis, subsidiis, desideriis.* }

To counsell, to assist, to desire his good.

Three things are most precisely necessary for every Christian man, and what they are:

Faith ——— { *without which we cannot please* } { *GOD, our Neighbour, our selves.* }
A good Name,
A good conscience, ———

Of the latter of which one writes.

O vita secura, ubi est conscientia pura!
O life secure, that hath the conscience pure!

Q. Why doe yong men many times say they are yonger then they are, and old men they are elder then they are?

A. This doth youth, that hee may seeme to preserve the flowre of his youth the longer: this doth age, to regain more reverence and authority, but either foolishly.

Q. He that learns from youth, whom doth he resemble?

A. Him that eats Grapes before they are ripe, and drinks wine before it be setled.

Q. But whom doth he resemble that draws his precept from old men?

A. Him that eats ripe Grapes, and drinks old wine; for, *Seniores sunt saniores: incipientes insipientes.* And likewise much the more, *Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti otia.* Whose studies were more painfull in youth, their pleasures are more perfect in age: for in the largeness of knowledge is the sweetness of life, and therfore neither in youth nor age should we think our selves either too young or too old to learn, but with the resolution of that Father say, *Et si alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning would I desire and knowledge crave,
Though I were half sepulchred in my grave.

Here-

II.

Hereafter follow certain mixt Philosophicall Questions, more various, and of greater libertie.

Q. *Christ bids us be wise as Serpents: wherein consists the wisdom of Serpents?*

A. 1 That in the Spring she casts her old skin, to invest her in a new.

2 That she will defend her head above all things.

3 That shee stops her eare at the voice of the charmer.

4 That carrying poyson alwayes in her mouth she still exposeth it before she drinks: of whom the Poet wittily thus writes:

Ut nulli nocuisse velis, imitare Columbam:
Serpentem, ut possit nemo nocere tibi.

English.

That thou no hurt of other men maist take,
Be wise as Serpents for thine own dear sake:
That against others thou do not offend,
The Doves offenceless nature apprehend.

Q. *Whether may the warmth of Velvet or Frize be more comfortable? or whether the*

continued pleasures of great men, or the seldom yet somtimes pleasures of poor men, be more de lectable? or whether great men take more con tent in their great pleasures, than mean men i their lesser?

A. The warmth or health to the body i all one; though Velvet have the superiorit for ornament, it hath not therein for use And as for the great pleasures of great men being daily and common, are not though so delectable, as the seldome recreations o the mean, but rarely and desiredly afforded In meane ragges (wholsome, though no costly) the poore may be as much, nay, a (for the most part) more delighted, sleep soft on their beds of Flocks, as the other o their Pallets of Downe: for all content, o dislike is of our owne making: for so goo or ill an Artist is Imagination, that it wi turn Frise into Velvet, and Velvet into Fris or as the imagination shall be flattered, so th senses are perswaded, and so it is enjoyed And therefore I conclude, that that conten which oftentimes lodgeth not under a gol den-fretted Roofe, may be found nappin under a thatcht-patcht Cottage. As the Kin sometimes in a Poem of his to that purpos wittily complained:

O sleep, O gentle sleep, natures soft nurse,
How have I frighted thee?
That thou no more wilt weigh my eye-lids down,
Nor steep my senses in forgetfulnesse?
Why rather, sleep, lyest thou in smoky cribs
Vpon uneasie pallets stretching thee,
And hush't with buzzing night-flies to thy slumber,
Then in the persum'd chambers of the great,
Vnder the Canopies of costly state:
And lull'd with sound of sweetest melody.
O thou dull god, why lyest thou with the vile
In loathfull cribs, and leav'st the Kingly couch.
A Watch-case, or a common larum bell:
Wilt thou upon the high and giddy mast,
Seale up the ship-boyes eyes, and rock his brains,
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who takes the ruffian billows by the tops,
Curling their monstrous heads, and hanging them,
With deafing clamour in the slippery clouds,
That with the hurly, Death it self awakes:
Canst thou, O partiall Sleep, give them repose,

In a wet season in an houre so rude,
And in the calmest and most stillest place,
With all applyances and means to boot,
Deny it to a King? then happy lowly down
Vneasie sits his Robe that wears a Crown.

Q. *Why are not riches in their flight, fain to take themselves to the wings of a Cock, a Hawke, or some other tame Fowle, but to the wings of a Swallow?*

A. Because the Cock and the Hen, and the Hawk, and such like, are domestical creatures and though somtimes they step aside, yet may oftentimes again be found; as the Hawk somtimes by her bels, when the Swallow passeth away unrecoverable.

Q. *How many, and what Creatures are those that live onely without meat.*

A. Foure: the Camelion by the aire, the Want or Mole by the earth, the Sea-herring by the water, the Salamander by the fire; unto which may be added the Dormouse, which lives partly by sleep.

Q. *What is the reason that Herbs, that are planted in the Earth by the industry of man, grow up so slowly, and prosper so leisurely, though well manured and excellently applyed every way, when as weeds and such like shoot*

up

p hastily of themselves, without either tillage r toil?

A. It is answered, that the Earth is to the ne a Step-mother, to the other as a naturall arent; and therfore to those which are her wn legitimate and truly, the lends the more ourishment, when to the other, but as bastards, shee withdraweth it from them. For ae Earth is to the weeds, as mans natural corruption to his vices, which spring up of themselves plenteously: but Vertue and Goodnesse by Grace and Education more sparingly.

Q. Why are Cats and Whelps brought forth blinde?

A. Because that drawing neere to their maturity and ripenes, they wound and pierce the matrix with their claws, whereupon by their Dams they are hastily and imperfectly cast out before their time.

Q. Why doth bloud issue afresh from an old member, or wound, many days before made and dryed up, the murtherer approching neere unto it?

A. Our Naturalists observe divers naturall causes to the effecting of the same, which for their uncertainty, we meddle not with: but thus conclude, that Murther shall not

be

be concealed or unrevenged: and to t
end, the bloud of the slaughtered cryes
vengeance at the hands of God: which G
so regarding, by that meanes answers, to
prove to man what often seemeth doubt
otherwise, as hath most strangely beene m
nifested.

Q. Why doe the affections of Parents run upward to their children, and not their childr runne downward to them?

A. Even as the sap in the root of a t
ascends into the branches thereof, and fro
the branches returnes not into the root
gaine, but runnes out from thence into sec
so parents love their children, but childr
so love not their parents, but their affec
ons runne forward to a further procreation
Whereby it comes to passe, that one Fath
with more willingnesse brings up ten ch
dren, then ten Children in his want sustai
one Father.

Q. How is it that there be many more w men in the world then men?

A. Some thinke, because Women a
exempted from the Warres, from the Sea
Imprisonment, and many other troubles an
dangers of the Land to be a reason sufficient
so others likewise there are that thinke th
may

may be a reason, because in the whole course of Nature, the worst things are ever most plentifull. To which effect *Pliny* tels a story of a certain Field-mouse, that every moneth brings forth thirty, when the Elephant a creature of use and service, is three yeers in travell with one. And therefore one thus merrily writes of that sex:

If women were as little as they're good,
A Pescod shell would make them gowne and hood.

Questions of the Earth.

Q. How many miles is the earth in circuit?

A. It is uncertain, and cannot rightly be defined: for as the Lord said, *Who hath measured the earth?* yet the *Mathematicians* and *Astrologians* are of opinion that it is four times 5400 miles: but howsoever, in respect of the Heavens, they conclude it but a point, where every Star in the 8 Sphere is esteemed bigger then the whole circumference therof; where, if the body of the Earth should be placed in the like splendor, it would hardly appear: Yet, as saith a Father, we make of this little so great a matter, so admiring this miserable dust; on which, not onely we, that are but Dust and

Wormes

Wormes doe creepe, but also many other Wormes and Beasts besides: And yet this point is divided among mortals into many points, and with fire and sword contended for, and sought: and many are so besotted therwith, that they would exchange for a mote of this point, their part in heaven, could they meet with a chapman.

Q. Where is the centre or middlemost part of the Earth?

A. At *Delphos*, as the ancient would have it: to which purpose, *Strabo* tels a story of two Eagles sent from *Jove*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neere the Mount *Taurus*: *Ptolomeus* thought it under the Æquinoctiall: *Strabo* at *Parnassus*, a Mountain in *Graecia*: *Plutarch* was likewise of that opinion. But most of our Eccleſiasticall Writers have thought *Iudea* to be the middle of the Earth, and *Ieruſalem* the very point and centre; of which opinion was Saint *Hierom*, *Hilarius*, *Lyra*, and others according to the Psalme, *God hath wrought salvation in the midst of the Earth*, that is *Ieruſalem*, by his passion. Yet, in respect of the whole World, there is no place properly the middle, becaule it is round.

Wher

Q. Wherfore is the world round?

A. Becaule that it, and all therein, ſhould not fill the heart of man, being a triangle receptable for the holy Trinity.

Q. How farre is the Eaſt diſtant from the Weſt?

A. A days journey, for the Sunne paſſeth between them every day, going by Aſtronomicall computation, 900 miles in an houre.

Q. Whether is the water or the earth the greater?

A. It is anſwered, the water is bigger than the Earth, the Aire bigger than the Water, and the Fire bigger than the Aire.

Q. What compariſon is there betweene the Sun and vertue?

A. So much, that when as the Sunne is at the higheſt, the leſſer ſhadow doth it caſt upon the Earth, as the neerer therto the greater: ſo vertue, the more high and elevate it is, the more it ſhines unſeen, unleſſe to it ſelfe, and ſuch as participate in the fruition thereof, as that other, the more unreall and declining, a greater, but a worſer light to the World.

A certain old Doctor of the Church compared the Old Teſtament and the New to the Sun and the Moon: the Old borrowing light from the New, as the Moon from the Sunne;

the

the new being wrapped up in the Old, a
the Old revealed in the New.

Q. What is the higheſt of all things?

A. The Sea is higher than the Earth, t
Aire higher than the Sea, the Fire higher th
the Aire, the Poles higher than the Fire, G
higher than the Poles; higher than God, n
thing.

Q. What may the world moſt fitly be co
pared unto?

A. To a deceitfull Nut, which if it be op
ned with the Knife of truth, nothing is fou
within it but vacuity and vanity.

Q. Si fugio ſequitur, ſed me fugit illa
quentem,
Res mira & varia eſt, dic mihi quæſo q
eſt.

Engliſh.

If I her follow, ſhe me flies;
If I her flie, ſhe follows me:
A thing moſt ſtrange and various 'ti
I pray you tell what it may be.

A. The Rainbow, which ſeems to v
in colours according to the variation of t
minde of him that beholds it.

Q. What times are we chiefly to ſelect to
ſelv

ves, for the ordering of our affairs, and as the ost convenient for that purpose?

A. The Morning and the Evening: in the orning to propose what we have to do: in e Evening, to consider what we have done d effected: so that wee may husband our me in the early and wise disposall and acmplishment of our affairs. And next,

That wee may also have the first of these olden Verses on our side, & the other either strated, or not strongly against us, which sue as followeth.

And first for our early rising in the Morng:

Sanctificat, ditat, sanat quoque surgere mane.

Englished

To rise betimes hath still been understood,
A means t' inrich, make wise, preserve pure blood.

For the second:

Omnia scire putes transacta tempora vita,
Vel male, vel temere, vel nihil egit homo.

Englished,

Survey all things, and their swift progresse ican.
Rash, bad, or nothing, in them's done by man.

Q. VVhether through the whole yeare

are

are there more cleer or cloudy dayes?

A. The dry are more than the rainy: cleer more than the cloudy: according to Poet,

Si numeres anno soles & nubila toto,
Invenies nitidum sapius esse diem:

Number the days, the cloudy and the cleer,
And thou shalt find more fair then foule
yeer.
But Womans beauties if thou so compare,
The greatest numbers are more foul than

And yet one saith,

Who takes a Woman foul unto his wife,
Doth penance daily, yet sins all his life.

Q. *Whether are some dayes to be accoun infortunate, or not, as in our Kalendar are down?*

A. They are not: as in the Countrima Counsellor here ensuing, is further to that p pose related. And therefore *Heraclitus*, n without cause, blamed *Hesiod*, for his stinction of days good and evill, as if he we ignorant that all days were alike. To whi

pose, is here annexed the noble courage & olution of *Lucullus* the Captaine: who, h no lesse happy event than ripe judge-nt, beng endangered by an enemy, and up-n ominous day, as his souldiers termed it, ly to have been surprised, animated them notwithstanding to a famous relcue and tory, with this perswasion, that giving the et with resolution, they should change a k day to a white: and the succesle was an-rable.

Q. *Whether is the custome lawfull, or not, t is commonly used for the celebration of our h days?*

A. The Heathens in ancient times had this stome in great esteem and reverence, and some measure we may be imitators of the: how we should celebrate ours, Saint *Au-e* hath given us a Rule, that is, with thank-nesse and rejoycing in God, that he would ve us borne to be Temples consecrated to n: the daily rejoycing when we find in our ves a willingnesse and perfection in some easure to go forward and endevour the end our Creation, which is the service of God; to the which, unlesse we referre our whole e, we shall have small cause of rejoycing, t rather to wish we had never been born.

And

And most of the Fathers are of opinion none of all the Saints thus celebrated Birth-days, but wicked Princes, as *Pha Herod*, and the like.

From Heathens we descend a mome the Pope and *Rome*.

Q. The Pope borrowes two preroga from the Apostles, and what are they?

A. Saint *Peters* Keyes, and Saint Sword: that which hee cannot enter in the one, he may inforce by the other. the example of *Julius* the Second, Po *Rome:* who leading his army along b River *Tiber:* threw therin his Keyes, *when* Peters *Keyes profit us nothing, then out* Pauls *Sword*. And how it is drawn time, the World takes notice, as again *nice*, *France*, the Duke of *Ferrara*, a an hurly-burly, unsheathed through *Italy*: the Dog that with shut eyes ba gainst all truth.

Q. Tell mee in the vertue of holy obe what garments were they that preserved wearers from the Devill?

A. The Garments of Saint *Francis*, Papists tell us: as if the Devill could well know a Knave in a Friers Habit, as other.

What is the reason of all other things, that Pope christens his Bels; they having many s, that preheminence before men?

A. That the sound of them might drive ils out of the aire, cleere the skies, chase y storms and tempests, quench fires, and some comfort to the very dead, and the

o which purpose heare the Bels ring out own peal.

old my uses are not small,
, God to praise, assemblies call.
t break the thunder, wail the dead,
d clense the aire of tempests bred;
th fear keep off the fiends of Hell,
l all by vertue of my Knell.

Q. What is the Popes chief stile wherin the ber of the Beast is reckoned, as in the 13 of Revelation, and the last Verse is manifested ese words: Here is wisdome, let him that understanding count the Number of the st, for it is the number of a man, and his nber is 666.

A. VICarI VsgeneraLIs DeI Interris.

English.

Gods generall Vicar upon Earth.

Thus reckoned.

DCLVVIIIIII.

VVhat

Q. What number was the most fa
Rome?

A. The sixt number, according t
Verse ensuing:

Sextus Tarquinius, Sextus Nero, Sextus
(*scilicet, Papa* Alexander 6)
Semper sub sextis perdita Roma fuit.
What other names or numbers to her w
In the sixt still she lost, was *Rome* undo

Q. What inscription or motto was tha
cording to the Fiction which Martin de
fixing over his gate, by reason of the false
ing of the Painter, cost him his Bishopric

A *Porta patens esto nulli claudaris bo*
Where the Painter mistaking himself,
the point at *nulli*, and so made it, *Gate be*
to none, but shut out all honest men.

The Pope riding that way, before *M*
had corrected his inscription, taking it fo
fest knavery, discarded him of his Bisho
(as it was wonder) and placed another
house; who kept the inscription still, but
ly altered the point, and made it thus:

Porta patens esto, nulli claudaris bonos
Adding therunto:
Ob unum punctum caruit Martinus Alell

te open to the good, and shut out none.
r one poor point is all from *Martine* gone.

Q. There is a certaine thing that hath not art of Numuration, neither knows the order ime how it passeth, and yet lest we should be orant, or the time should deceive us, it in-ucts us in both carefully.

A. A Clock upon which one thus writeth:

Qui nescis quo vita modo volat, audiat hora,
Quàm sit vita brevis nos. docet ille sonus.

e that would know how minutes steal a-way,
ut piece up hours, that patch out the day;
is trusty Watchman, to supply our need,
oclaims our lives short spun, in their swift speed.

Q. What are the natures and dispositions of your Elements?

A. The Earth is dry, the Water cold, the e moyst, and the fire hot.

Q. Which is the highest of those Elements?

A. The fire, whose nature is ever to mount ard, and if you turn it downward, it goes thereupon. Thence proceeds Saint *Chry-sostomes* admiration, that the rayes of the Sun,

in

in nature hot, in quality glorious, do s
downward, to contrary to the fire.

*Q. What fire is that, that somtimes follo
and somtimes flyeth away?*

A. *Ignis fatuus*, or a walking fire, w
wherof keeps his station this time neer w
for) the pace of which is causèd princi
by the motion of the Aire: for the swifter
runs, the swifter it follows, the motion o
aire enforcing it.

*Q. What thing is that most usefull and
cious in the world, that produceth anoth
no use nor goodnesse at all?*

A. Fire, from whence proceeds smok
which *Lipsius* writes.

Ita te tolle à humo, ut abstis à fumo.

*Q. What coals doe longest of all other
serve fire?*

A. The coals of juniper, of whom it
ported, that they have kept fire a w
yeer together, without supply or going o

*Q. What is that which being the hea
and hardest of all things, yet yields both
extremity of fire and water?*

A. A stone that fire melts, that w
wears, that Time consumes. Time, s
Poet saith,

W

Which cheeres the Ploughman with increasefull crops.

And wastes huge stones with little water-drops.

Q. What stone of all other is the greatest wonder?

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. What is that which being first water, afterwards assumed the forme of a stone, and still retains it?

A. The Chrystall, congealed by Frost.

Q. What stone is it, that yeelds neither to fire nor to the hammer?

A. The Adamant, which as our naturalists observe, is dissolved onely by Goats bloud: whereupon S. *Chrysostome* writes, though the heart of a sinner be more hard than an Adamant, yet will the bloud of Christ mollify it.

Q. Whether have stones vegetative life or

A. This if we doubt, our Pioners and Metalliste will resolve us, who finde out by experience, that although Minerals be buried in the earth, yet through divers pores and channels, sucke in moysture and nourish.

nourishment, as doe Plants and Trees a
that they doe likewise increase and gro
though in a slower progression and deg
than other things, is profitable and cert

*Q. Is there a difference of prerogativ
mong stones?*

A. It is answered, there is: For the ston
the Altar hath more honour than the ston
the streets. For the one is kneeled unto w
devotion, the other trodden on by
feet.

*Q. Which are the most precious stones
mans use?*

A. The two Milstones of the Mill, of w
the one never stirs, the other never lyes

*Q. What Birds of all other are the most g
tle, and the most innocent?*

A. The Dove for gentlenesse and sim
city is commended in Scripture: for
Dove is among Birds, as the Sheepe
mong Beasts, from whose kind no hurt
ceeds to man, being a tractable creature
his service; of whom it is observed tha
yeelds up his life for the sustenance of
tobbing it out with a kind of meeknes
patience, more than any other creature
for his use, there is nothing unnece
our service in the whole composure

his flesh being good for meat, his guts for the strings of instruments, his dung to inrich the field, his wooll for cloath, so nothing superfluous. So likewise the Dove, a patient, not an offensive creature, without beake or talons of oppression, having no other defence against her enemy, the Hawke, and such like, more than the swiftnesse of her wing; according to the Poet:

Pelle Columba caret, rostro non ladit,
Possidet innocuas, puraque grana edit.

Her food is graine, her beak doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it is said because of his beake.

Odimus Accipitrẽ quia semper vivit in armis.
We hate the Hawk, and feare him near & far,
Because his beake still threatens to us war.

Q. Whence proceeds the mourning of the Dove?

A. For feare of the miscarrying of her yong, which she is so fruitfull in, that she brings forth every moneth, or at least layes Egges: they joyne their beakes in the way of love, and conceive by billing.

Q. What Birds of all other are the most ravenous?

A. The Eagle, the King of Birds, of whom

it is delivered, that they never dye by old age or sickneſſe, but by famine, and that by reaſon of the upper part of her beake ſo inclaſping the under, that ſhe cannot open her mouth to receive her food. *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other birds, doe consume and waſte them away, as doe the evill gotten goods of ſome rich oppreſſour, not onely themſelves, but together the whole lumpe, ſome whereof were well or much better gotten. To which purpoſe S. *Chryſoſtome* ſaith, a few riches evill gotten will not onely waſte themſelves, but conſume away thoſe that are well gotten. Of which one writeth, *De bonis male acquiſitis vix gaudet tertius hæres.*

Of piles of wealth, rais'd by unjuſt extortion
The third heire ſeldom doth injoy his portion.

Q. *Why is the Eagle ſpread in the Emperours Armes?*

A. Some thinke it was ſo given upon a compact between the Emperor of *Germany* and *Conſtantinople*, upon an agreement betweene them, that the ſucceeders in the *German* Empire after *Charles* the Great, ſhould be called Emperours of the Weſt, as the Emperours of *Conſtantinople*, Emperors of the Eaſt.

East; and so the head should look both waies, as the verse seems here to confirme it:

Picta biceps Aquila hinc occasum, hinc aspicit ortum:
Alter, ait, nostri est Cæsaris, alter erit.
The Eagle spred, had this and riper scope,
To eye both present, and the future hope.

Q. *What bird is it, that hath the faireſt feathers, but the most hellish voyce of any other?*

A. The Peacock, whom the Poet terms to be,

Angelus in penna, pede latro, voce gehenna:
A Bird that hath an Angels plume,
A theevish pace, a hellish tune.

Pliny writes, that the Peacocke envying the profit of man, devoures her owne dung, lest he should make use of it.

Q. *What birds in the Scripture doth God prefer before wicked men?*

A. The Kite that knowes her time, as doth the Turtle, the Swallow and the Storke.

Q. *What Birds are most perfect Heraulds of the Spring?*

A. The Swallow and the Cuckoe.

Q. *Is there any thing more of observation in the Swallow?*

A. There is: and this is very observable of her, the discretion she uses in feeding of

her yong, when having five in her nest, she ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flyes not away, as it is reported of her, but is found to lye in her nest as dead, and to revive again with the approaching warmth of the Summer, which some take to be an Embleme of the Resurrection.

Q. What Bird of all other is the most sweetest in voyce?

A. The Nightingale, who as *Pliny* notes, ever sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads us, for that the Cuckoe as the Nightingale, two quiristers of the season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of Aprill, to the end of May, fell into a controversie of the excellency of their voyce and note, which dissention grew so farre, that it could not be ended without an umpire; unto which the Asse was chosen as thought a fit Judge by reason of his long eares, quick hearing, and presence: by whose judgement the Cuckoe was preferred, because her note was easie and plaine to his capacity; the Nightingale thus cast, appeal-

to man for her censure; and where ever she sees him attentive, there she runs into the variety of her most excellent Ditties.

Q. What in times past was the controversie for beauty or excellency between the Crow and the Goose?

The Crow sayes.

Altera mea in terris non est fœcundior ales.
In all the earth no Bird than I more white.

The Goose answers:

Tu me plus loqueris, plus ego scribo tamen.
Though lesse I speake then thou, yet more I'le write.

And concerning the Parrot, *Aristotle* was of opinion, that she would speake more and better than she doth, if she drunke but wine.

Q. Who were those amongst men that attempted to flye like Birds?

A. *Icarus* and *Dedalus*: and of the late *Italian* that flew from the top of Saint *Markes* Tower in *Venice*, and did it without hurt: besides, an Englishman that offered to undertake to flye ouer the Thames, but afterwards he flew from his purpose, and did it not: and as I have heard since, he is flowne over the Sea in a ship.

Q. Who are the most merry, most free, the

most mad, and the most blessed in the world?

A. The most merry are Popish-Priests that sing when others weep, both before they dye, and after they are dead.

The most free are Physitians, that are only licenced to kill without punishment, so that what is death to others, is gain to them.

The most mad are nice Grammarians, that fight about vowels, and for ayre and soun and with as much bitternesse as the *Turke* gainst the *Rhodes*.

The fourth are the poore that are blesse to which I incline, though with *Agur* I pr to give me neither poverty nor riches, b contentednesse.

Though *Ovid* could say concerning the blessednesse:

Non tamē hac tanti est, pauper ut esse velim.

Though blessings be for them in store,
To be their heire I'de not be poore.

Q. Wherefore have Grammarians form three genders in Art, seeing there are but t in Nature: or why doth not nature bring fo things of the Newter gender, as well as of t Masculine and the Feminine?

A. Let him tell the cause of that who ca or if he cannot, let him seeke out anoth

Palem

Palemon that can unty this knot, for my heifer shall not plow this.

Q. What is that which knowes not it selfe to speake, understands not a voyce, yet conceales not, but repeates the voyce of him that speakes?

A. Eccho, the daughter of the Ayre and tongue, lodging chiefly in hollow cavernes, desarts, and flouds.

Q. What may come into thy mind by recording these sixe Musicall vowels:

VT RE MI FA SOL LA.

A. The custome of Drunkards, for when they drinke,

They begin in { Vt, Re, Mi, } and drink { Savingly, Regularly, Marvellously.

They hold on in { Fa, Sol, } drinking { Familiarly, Solemnly.

But they alwayes end in La Mi, because the end is Lamentable and Miserable.

Q. What creatures are those, some living, and some dead, but rule all the world?

A. The Sheepe, the Goose, and the Bee: for the Sheep yeelds parchment, the Goose, quil-

quils to write it, and the Bee waxe to seale it, according to these verses:

The Bee, the Goose, the Calfe
doe so maintain the might
Of Monarchs, Kings, and States,
that wrong surprize not right:
The Bee brings sealing waxe,
the Goose our writing quils:
The Calfe his Parchment coat or skin,
for Deeds and dead mens Wils.

Q. What Creatures are those, that are both in the Heavens, in the Earth, and Sea?

A. The Dogge, the Serpent, or Dragon, according to the Poet in one instance,

Latrat in aede Canis, nat in aquore, fulget in astris.

Though more confined creatures more do pine,
The Dogge in house, Sea, Skye, doth barke swim, shine.

Q. Whether are there more or greater living creatures bred on earth, or in the Sea?

A. In the Sea, (as all writers testifie and agree upon) and this moreover they adde that there is no creature upon the Earth, that hath not his like in the Seas: and yet there

are many in the Sea, that the Earth cannot parallell, nor any other place: and beside, with this good difference, that those creaturs that are hurtfull on the Earth, in the Waters are not so, as the Snakes, and such like, there are without their venome and offenceleſſe.

Q. What is that which nothing being more heavier of it ſelfe, yet nothing more moveable, and if you keepe it not within bands, ſevers it ſelfe into many particulars, yet after runs into one lumpe: and being it ſelfe unchangeable, changeth and altereth the forme and colour of things?

1 Quickſilver.

Q. What Hearb is that which preſents the forme of a man?

2 The root of the Mandrake?

Q. Whether is it of truth or not, that is vulgarly reported, that thoſe that dig this Root, eſcape not without death?

3 Nothing leſſe: it hath of it ſelfe a ſoporiferous nature, to procure ſleep (drunk or applyed, even as *Opium*) to death.

Q. What creature is that, which at once brings forth, nouriſheth her yong, and goeth with yong againe?

4 The Hare, that fearefull and purſued crea-

creature; of whom, according to *Pliny*, the males bring forth as the females; unto which no other creature may compare in fruitfulnesse, but Conies, those cunning Pioners that have undermined and subverted Cities; and the money of Vsury, that no sooner is begot it selfe, but it presently engenders.

Q. Among all Beasts and Birds, which are of the most beauteous and various colour?

A. The Peacocke among Birds is as the Panther among Beasts; onely in this they differ, that whereas the Peacocks deformity is his feet, the Panthers is his head.

Q. What kinde of men are they, which being as beasts themselves, sit upon beasts, carry beasts on their hands, have beasts running about them, and all to pursue and kill Beasts?

A. Vnlettered Huntsmen; of which Saint *Hierome* further addeth, that *Esau* was a Hunter, and *Nimrod*, and both wicked men; and that he had scarce read in the Scripture of an holy man that was an hunter: not that he thought it impossible to be so, if they were adjuncts not to be separated; nor that they were wicked because they hunted, but that they hunted being wicked men.

But the great hunter (saith the Father) is the Divel

Devill, that maketh his toyls of the wickedneſſe of man, and purſues him with the Hounds of his owne kennell: and therefore ſaith the Pſalmiſt, *He ſhall deliver thee from the ſnare of the Hunter, &c.*

Q. What twice two things are thoſe that are oftentimes ſaid to devoure their Maſters?

A. *Hæc bis bina, Canes & Aves ſervique Caballi,*
Dicuntur Dominos ſæpe vorare ſuos.

Hawks, Hounds, and Horſes, Servants, Pride and ſtealth,
Are oft-times found devoure their Maſters wealth.

Vnto which may be annexed another diſtributer of miſery and penury, not inferiour, if not greater than any of the reſt, which is gaming or Dice; and therfore as the ſaying is:

Ludens taxillis bene reſpice quid ſit in illis,
Spes tua, res tua, ſors tua, mors tua pendet in illis.

At Dice who plays, in this conceit may enter,
My hope, my health, my life, my wealth, I venter.

And all therby: and therefore if hee would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

Q. *There are two things that cannot be t*
much trimmed, and what are they?

A. A Ship and a Woman.

Q. *In what things should a woman be lik*
unto a Ship, and what things not?

A. In this, a Ship is the greatest moveabl
that a man possesseth, and yet it is turned an
guided by the stern, a little piece of wood
so must the Wife in this be like, being wil
ling to be guided by the direction of th
Husband; and as it sayles not but by delibe
ration, sounding and compasse, so must no
she walke but by discretion and judgemen
But herein she must be unlike; for as one shi
may belong to many Merchants, and man
Merchants may be Owners in one Ship: so
must the Wife, she must be properly but to
one; and as a Ship of all the goods a man pos
sesseth cannot be housed, a Wife of all thing
must not be left abroad; and lastly, a Ship
may be painted, but a Woman should not.

Q. *In what place are Wives of best use, and*
most fit?

A. One of *Marcions* Schollers answered.
In Thalamo, & in Tumulo; In the Bed, and
in the Tombe.

Q. *By what reasons were the ancient Poet*
used to condemne two Marriages?

A. By comparing the adventure of such an one to the wracked Sea-man, that once ashore will notwithstanding to Sea again, according to the verse,

The man that's once from marriage free,
yet hasteth to that pain,
Resembleth much the wracked man,
That will to Sea again.

Q. What was the yongmans answer, wherefore he would not marry a widow?

A. Because, according to the old saying, he would not drinke in the water that another had died by tasting of: as follows,

In qua quis periit, non bibo, dixit, aquam.

Q. How comes it to passe, that learned men, wise men, Church-men, and such like, chuse notwithstanding all their wisdome, many times wives impatient, contentious, and troublesome?

A. It is not to be doubted, but the Marriage is a Fate, suffered or appointed by God, *Gen.* 28.48, and therfore not always in the power of every man, to chuse, according to his wisdome and understanding at all times: but that wise and learned men should many times, if they have not evill and unchaste wives,

wives, meet yet with those that are bitter & contentious unto them, I can give no reaso for it, but this Fate, unlesse it be for this caus That when abroad they reprove other men faults and errours, they may have at hom those that may preach to them their own weakneſse and infirmities, and therfore as on saith, Howsoever it must be our wisdome to love them, since it was our fortune to hav them; and for their faults, wee must eithe seek to remove them, or endevour to bea them: if we can take them away, we mak them fitter for our selves; if not, wee becom bettered our selves in our patience.

Q. Who are those that plow the Sands, till anothers ground, and leave their owne Field unhusbanded?

A. The Adulterer, who is said to want two of his five Senses, at least, not to have the true use of them; that is, his Seeing and Hearing, for if he could see, he might behold the immediate destruction that waits at the threshold of that sinne: if hee could not see yet hee might heare from the testimony of wofull experiencers, that cry out in each corner, The path I trod, and it brought me to destruction.

Q. I know thou art diligent in reading the

Scrip-

Scriptures, therfore shew me in what one Chapter of the Bible all the five Senses are described?

A. *Genes.* 27. *Verse* 4. Seeing: *Verse* 18. Hearing: *V.* 21. Touching: *V.* 15. Tasting: *V.* 17. Smelling. The five windows of the soul: of which one thus writes.

The Seeing, *lights and colours doth descry,*
The Hearing, *tunes and discords doth straight;*
The Smelling, *odors sweet & sowre doth try:*
The Taste *respects the Cooks both art & pain;*
The Touching, *hard, and soft, and hot, and cold,*
Through these five windows doth the Soule behold.

Q. What is the least member in the body, and yet darkens the whole man?

A. The eye-lid, the hair wherof neither waxeth more, nor groweth longer.

Q. Is the most perfect eye sight sometimes deceived?

A. Oftentimes, and assoon as any other of the Senses: As for example, cast a straight staff into a troubled water, and it appeares to the eye as crooked and wavering. Stand upon the shore, thou seest the ship go; stand upon the ship, why then the eye will tell thee the shore goes,

goes, and the Ship stands still. So the head being distempered, thou shalt think fixt things move, and one flame two.

Q. What is the swiftest of all things in the world?

A. One answered, the Sun, because his speed is such, that in a day he compasseth the whole circuit of the Earth. But another replyed that thought was swifter than that, because it travelled the whole world in a moment.

Q. What foure evils are those that chiefly trouble a house?

A Smoke, a Storm, and a contentious Wife.
Three ils are found, that tire a Husbands life.
To which, a fourth is by the Proverb fed,
When children cry for hunger, wanting bread.

Of *Martin Luther*, and *P. Melancthons* loquence and sweetnesse.

Divisa his opera, sed mens fuit unica, pavit
Ore Lutherus oves, flore Melancthon apes.
Twixt *Luther* and *Melancthon* so long gone
Their works were divers, though their faith was one:
For *Luthers* soundnesse loaded by degrees
His sheep, as did *Melancthons* flowres his Bees.

Q. What means this speech, Nourish not the Whelp of the Lion?

A. It gives us to understand, that wee are not to cherish any power above the Law, nor foster that strength that may afterwards oppresse us.

Q. Why do they that are troubled with the Gout ever love to talk much?

A. Because they cannot runne with their feet, they love to run with their tongue: for the benefit of any member we are deprived of, having two of them, we esteem the other in the reckoning of them both. As concerning the Eye: no man desires to be blind, or to have but one eye; yet if any mischance should befall the one, we esteem the other the dearer, as follows in this Verse:

Mine eys I would not sell for drosse,
Though Crœsus *wealth repair'd my losse.*

None more blinde then Byart, as the saying is, nor none more forward to venter, than he that least knows the dangers that hee enterprizes: as by this example is made manifest.

The trees one time went forth to select them a King: and in their progresse, they came to the Olive-tree, and said unto it, Reigne over us, and be King; but it refused, saying, Shall I forsake my fatnesse, where-

with

with I am suppled, and man is nourishe
No, I will not: and with these and the l
reasons refused their offer. Then they came
the Fig-tree, and said, Raigne over us: w
answered, Shall I leave my sweetnesse
fruits more delicate then the Hony of *Hyb*
Then they came to the Vine, and she refus
saying, shall I forgo my sweet shade,
comfortable clusters, that comfort and m
glad the heart of man? It shall not be. Th
spake the Bramble, Let me be King over y
that I may curbe you with sharp Laws:
thus what the good refused, the worst of
to take up and embrace, for none more am
tious then the undeserving, as in the Propos
on before declared.

Q. What waters of all others are the m
deceitfull?

A The tears of a Woman: the which
the blessed Weeper are called, The blood
the Soul.

Q. What Creatures of all others are
most wanton?

A. Insatiate women: according to the Po
Gallinis Gallus ter quinis sufficit unus,
At ter quinque viri vix sufficiunt mulie

One Cock sufficeth twice five Hens:

Sc

Scarce one lewd woman, thrice five men.

Q. *What women of all others are the most mistfull?*

A. Beggers wives, that of all others one ould think should be most barren.

Q. *Of imperious women what did* Cato *re-rt?*

A. *Cato* said, Our Wives rule the Com-on-wealth, for wee governe the people, d our Wives governe us. To which purpose *emistocles* said; O Wife, the *Athenians* e the *Grecians*, I the *Athenians*, thou mee, y lonne thee: therefore in my opinion he ke not amisse that said; hee never knew ommon-wealth, nor private Family well verned, where the Hen crew, and the Cock d his peace: for though it be said of Wo-en, that they are so able of tongue, that three their clappers will make a reasonable noise a Market; yet though they talke, they ould not command, or at least-wise should t governe.

Q. *Whether was the night or the day first?*

A. *Thal. Milesius* answereth, The night as before the day, as in the Creation is ma-fest, *So the Evening and the Morning ere the first day.* From which notwithstan-ng we vary in our opinions, as preferring

the

the day before it; and for becauſe the evening is but the latter part of the day which must proceed it.

Q. *At what houres doth the day begin with us?*

A. For payment of mony it is reckoned between Sun and Sun; but for Indictments for murther the day is accounted from midnight to midnight, and ſo are faſting days.

Q. *How many colours are there in the Rainbow?*

A. Various colours, but two eſpecially moſt apparant, a watry and a fiery colour which two colours expreſſe two judgments that one of water paſt in the beginning of the world: and the other of fire to come, in the end therof.

Q. *Which is the longeſt day in all the yeare?*

Saint *Barnaby* anſwereth, that which hath the ſhorteſt night.

Q. *How many are the properties of good Wine?*

A. As many as there are ſences in mans body, for to every ſence ſhould good wine have a relation.

1 To the ſight good colour, pureneſſe and cleerneſſe.

2 To the hearing, being poured forth, a sparkling and speaking noyse.
3 To taste, good relish.
4 To the touching, coldnesse.
5 To the smell, sweetnesse.

Q. *How many are the veins in the body of a Man?*

A. As many as there are days in the year: which one thus writeth.

The very thing we do may vain appear,
We have a vein for each day in the year.

Q. *How many bones are there in the body of Man?*

A. It is answered according to *Galen, Hippocrates*, and others, that there are in mans body 284, which are thus singly collected: in the head 49, in the breast 67, in the armes and hands 61, in the feet 60.

Q. *At what years doth a child present halfe height?*

A. Between the third and fourth year.

Q. *How many teeth hath he, according to Poets rule?*

A. *Sunt homini dentes triginta duo comedentes.*

The grinders which in time are said to cease, are numbred thirty two at best increase.

Q. *How many are the sences of the soule?*

A.

A. Though the sensible things of the world be numberlesse, yet the organs of the sence that comprehends them are but five: 1 Touching: 2 Tasting: 3 Seeing: 4 Hearing: 5 Smelling.

Q. What is the quickest and best sence of the other?

A. The eys.

Q. Which is their best object and noblest use?

A. Their use is admirable and excellent in this world, *viz.* to distinguish and shew the variety and beauty of all things in the world; but yet their chief use shal be, through the effusion of his heavenly light, face to face to see God in the world to come.

Q. What Sence had the greatest hand in the first transgression?

A. The Eye.

Q. How sheweth it his sorrow?

A. By shedding teares, which no other Sence doth, or can.

Q. From whence proceeder teares?

A. Out of the Brains most thin and liquid excrement, of which (being the moyste part of the whole body, and twice as much in quantity as the brain of an Oxe) it yields great plenty.

Q. How do they see?

A.

A. Not by sending the rayes unto the object, but by receiving beames from thence, which ever end with pointed angles in them. Where if the object be far off, it ends in them in a sharp point, and so the thing seems small; if neer, in a broader point, and thereby seems greater.

Q. *How many things are required to a perfect sight?*

A. Nine things, *viz.*

1 Power to see.
2 Light.
3 The visible thing.
4 Not too small.
5 Not too thin.
6 Not too nigh.
7 Not too farre.
8 Cleere space.
9 Time.

Q. *What foure things be those that be grievous to our eye-sight?*

A. 1 Smoake out of moyst wood,
2 Winde in a storme.
3 Teares.
4 To see our enemies fortunate, and our friends unhappy.

Q. *What things doe the eyes most betray that a man would keep secret?*

A. Love and drunkennesse.

Q. What is the office of the eares, and wherefore are they placed on high with windings and turnings in them?

A. To receive the sound or Ayre into them which forme a noyse in the masse, whereof the soule makes distinction: they are placed on high, because all sounds mount aloft; with turnings and windings in them, that the sound may not too hastily strike the braine: it is the slowest, yet the daintiest sence of all the other; for as those that have no skill in Musicke, can perceive a discord; and though they know not what is good, yet find what is evill: the most delightfull tune they heare, is the musicke of the Psalmes, from the voyce of men and women.

Q. Wherefore have we two eares, and but one tongue?

A. That we should heare twice as much as we speake.

Q. *Wherefore have we our eye-lids to shut them, when our eares are alwaies open: our Eares fixed, and our eyes moveable?*

A. Our eares are open to heare the proofe of every tale: and unmoved, to the end that though they quickly heare, they be not moved to censure over-rashly; and their

two

two are the chiefe intelligencers and servants of the soule, the other three attended upon the body.

Q. *How is the taste discerned?*

A. By the veins which spread through the tongue and palate, to distinguish every relish; the abusive pleasing of which sence, as experience teacheth, through Cookery and Sweets, hath killed more bodies, than either the Sword, Famine, or Pestilence.

Q. *Where is the seat of the Smelling?*

A. In the Nostrils, for as God breathed the breath of life into them, so makes he it their vertue, by the seat of that sence in them, to distinguish all ayres profitable or hurtfull to the body of man.

Q. *What are the benefits of good scents to the Body?*

A. To purifie the brain, refine the wit, awake the fancy; to which purpose old devotion ordained incense, to make such minds the more apt for heavenly contemplations: yet some are of opinion that these perfumes are but unnecessary furnishments, since as the Proverb is, They smell best that smell of nothing?

Q. *From whence is derived the power of feeling?*

A. The feeling power which is the root of life, ſpread it ſelfe through every part of the body, by ſinewes, which deſcend from the head to the foot, and like a Net ſpread all over the body, ſhe diſcernes (even as the Spider ſitting in the middeſt of her web) if ought doe touch the outward thred of it, ſhe feeles it preſently ſhaking on every ſide, by this ſence we doe diſcerne hot, cold, moyſt, dry, hard, ſoft, rough, pleaſure, and paine.

Q. What may the memory be compared unto?

A. To the Sea and the Land; the part that retaineth all, to the Land; that devoureth all, to the Sea; being likewiſe the Lay-mans table-booke, that remembers much, and forgets much: her ſeat is in the hinder moſt part of the braine behinde.

Againſt whom, time and oblivion ever make warre to deface her Regiſter, that the moſt famous things ever done, the greateſt wonders ever acted, the ſtatelieſt monuments ever raiſed, the mightieſt Monarchs that ever reigned, ſhould have here no perpetuity, but be interred in ruine and forgetfulneſſe: for as one ſaith of time:

Time ruinates proud buildings with her hours,

And

And smeares with dust the glittering golden Towers.
Time fils with worm-holes stately monuments,
And feeds oblivion with decay of things:
She blots old books; and alters their contents,
And plucks the quils from ancient Ravens wings.
She spoyles antiquities of hammered steele:
And turns the giddy round of fortunes wheele:
She weares out Brasse & Marble, and decaies
Stones to drop downe, that spoke their raisers praise.

A further illustration of the Body.

Q. *What is the Body?* The dwelling of the Soule.
What the eyes? The windowes of the Soule.
What are the Browes? The portall of the Minde.
What are the Eares? The Interpreters of Sounds.
What are the lips? The leaves of the Mouth.
What are the Hands? The workmen of the Body.
A. *What the Heare?* The receptacle of life.
What the Lungs? The Bellowes of the Ayre.

What the Stomacke? The orderer of the meats.
What the bones? The strength of the body.
What are the legs? The columnes of the body.

Aliter abbreviata.

Cor sapit, & pulmo loquitur, fel cõmovet iram,
Splen ridere facit, cogit amare jecur. (move,
Wisedom the heart, the lungs our speech doth
Gall, spleen and liver, anger, laughter, love.

Q. *How are these following denominations distinguished to their particulars, as of reason, understanding, opinion, and the like?*

A. 1. When by moving from ground to ground she sifts things out, she obtaines the name of reason.

2. When by reason she hath found truth, and standeth fixed, she is understanding.

3. When she lightly inclines her assent to either part, she is opinion.

Q. *What is the difference between wit and will?*

A. Will is the Prince, and Wit is the Counsellor, which sits in counsell for the common good of the man; for what Wit resolves upon, Will executes: Wit is the mindes chiefe justice, which often controules

the

the false judgement of Fancy; Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what she is unwilling to: And lastly, their chiefe use is, our wit being given us to know God, our Will to love him being known.

Q. Which are the three first members formed in the wombe after conception?

A. The Heart, the Braine, and the Liver, the chiefe members of life.

Q. What is the last made?

A. The eye, the interpretation of the mind: the last member formed in the wombe, and the first that loseth his motion in death; for in that exigent, the spirits of the sight betake themselves to the braine, as to the Castle of refuge, a sure token of death.

Q. When a man dies, which is the last part of him that stirs, and which of a woman?

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs, is his heart, but of a woman, her tongue.

Q. A wise man said, that from the most vile creatures on the earth, just matter might be had whereby to glorifie God: To this one answered,

red, what takest thou from the Serpent, whereby to glorifie him?

A. To praise him that he made me not such a one: to which purpose is here annexed a story of one, who seeing a Toad lye in the way, fell a weeping: two Bishops comming by, enquired his reason, who answered, that the sight of that ugly and loathsome creature, had admonished him of his ingratitude to God, that had never given thankes for the excellency of his creation, being made after his own Image, when he being but as clay in the Potters hands, it was in his power to have made him a vessell of dishonour, yea even as the basest and deformedst, such an one as that Toad.

Q. What is the most beautifull thing in the world?

A. One answered, the Sun; but another replied, that blind men saw not that, and therefore he concluded that Vertue was much more resplendent, which even the blinde might perceive perfectly.

Q. What is the strongest of all things?

A. One answered, Wine: another a King: a third a Woman: and all these are very powerfull: But Truth is the strongest of all, which overcomes all things in the end.

Q. Who

Q. Who is the greatest opposer of Truth?

A. One answered, the Pope; who, as *Balæus* recites, is so opposite, that commonly, whatsoever he praises, is worthy of dispraise: for whatsoever he thinks, is vaine: whatsoever he speakes, is false: whatsoever he dislikes, is good: whatsoever he approves, is evill: and whatsoever he extols, infamous.

Q. What seats are ordained for Popes after this life?

A. Heaven they continually sell, and daily offer to sale, and therefore hell is their place in reversion: according to the Poet:

Vendidit & cœlum Romanus & Astra Sacerdos:
Ad Stygias igitur cogitur ire domus.

Q. What part of speech is Papa, *for the Pope?*

A. Part of a Particle, because he partakes part from the Clergy, part from the Laity, and part from both with Mood and Tense.

Papa nec Deus, nec Angelus, nec Homo, quid tunc? The Pope is neither God, Angell, nor man: what then? *Diabolus.*

Q. Who are those that pray for all, Defend all,

Feed all,

Devour all.

A. In an old picture I found it thus written: The Pope with his Clergy sayes, I pray for you all; *Cæsar* with his Electors, I defend you all; the Clowne with his Sacke of Corne, I nourish you all: at last comes Death and sayes, I devour you all. For,

Mors ultima linea rerum.

Man's like a Glasse fill'd full of water,
with Ivory walles about,
The Glasse crack'd, the water spilt,
so soone is life runne out.

Q. What little fish is that in the Sea, that hath the greatest wonder in his strength?

A. The Remora, a little fish of halfe a foot long, which but by fastening upon it will stay a ship under saile with wind and Tyde.

Q. What thing is a Lyon most afraid of?

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. What difference of dayes is there of the Christians, the Turks, & the Jewes Sabbath?

A. The *Christians* keep their Sabbath on Sunday: the *Jewes* on the Saturday: and the *Turkes* on the Friday, in scorne of Christ that was that day crucified.

Q. Wh

Q. What is death very fitly resembled unto?

A. To a Woman or a Shadow, for seeke it, and it flyes you; flye it and it seeks you: and so a Woman: according to the Poet:

Follow a shadow it still flyes you,
Seem to flye, it will pursue you:
So, court a woman, she denies you,
Let her alone, she will court you.

Q. What is that which of running becomes staid, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?

A. It is answered, Ice.

Q. Whether was Chrystall ever Ice?

A. It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty yeers, are called Chrystall, by reason of their transparency; and are for the most part found upon the Alpine Mountains, elevated against the face of the North, where they become so hard, that scarce they ever after yeeld to the hammer.

Q. What liquor of all other soonest extinguisheth the fire?

A. Vinegar, for the exceeding piercing coldnesse and eagernesse it hath.

Q. What

Q. *What is the strongest of all things in the world?*

A. *Thal. Mil.* answered, Fate; another Death, because it overcomes all things.

Q. *How many Letters are there in the holy Tongue?*

A. As many as there are Books in the old Testament: of which one thus further observes, that as 22 letters forme our voyce, so 22 Books contain our Faith.

Q. *What comparison is there between Prophets and Poets?*

A. Thus much, according to the old verse,

Of things to come, these truely make us know,
What th'other of things past, doe falsly shew.

Q. *Who were those that were seene to eate after their deaths?*

A. *Christ, Lazarus*, the daughter of *Iairus* and others.

Q. *Upon what kinde of persons, according to* Diogenes *opinion, are not benefits to be bestowed?*

A. Not

Anſ. Not. Vpon old men, becauſe they live not to requite them.
Vpon Children, becauſe they forget them.
Vpon diſhoneſt folks, becauſe they will never repay them.

Q. Who are thoſe that ſee many things far off, but little neere at hand?

A. Old men, blind in the preſent tenſe, but for the moſt part quick-ſighted in the preter-imperfect tenſe.

Q. How cometh it that the husband ſeekes the wife; and not the contrary, the wife the husband?

A. Becauſe the man ſeekes that which he formerly loſt; that is, his rib, which was taken from him in the forming of the Woman out of his ſide, and therefore when a man marries a wife, what doth he but fetch backe the rib which he firſt loſt.

Q. What is the chooſing of wives fitly compared unto?

A. Sir *Tho. Moore* was wont to ſay, to the plucking by caſualty *Eeles* out of a bag, wherin for every *Ele* are twenty *Snakes*.

Q. What is the deareſt loſſe of all other?

A. The loſſe of time, which cannot be recovered: of which one thus complaines:

The

The losse of wealth I much lament,
But more what time decayes,
For wealth may be regain'd that's spent,
But never losse of dayes.

Q. It being demanded of Aristotle, *whether a fault committed in drunkennesse, were to be punished or remitted, a man not being then himselfe?*

A. It was answered, He which in drunkennesse committed any offence, was worthy of double punishment: First, for being drunke; secondly, for his offence therein.

Q. Who are those that draw death out of that wherewith others preserve life?

A. The Drunkard and the Glutton.

Q. What two Monosyllables are those that divide the whole world?

A. These 2 Pronouns, *Mine* and *Thine*.

Q. Of Retribution, how many be the sorts, and what are the best or worst degrees therein?

A. There are foure sorts; which are these following:

1 To repay good for good, fitnesse.
2 To repay evill for evill, perversenesse.
3 To repay evill for good, divelishnesse.
4 To repay good for evill, blessednesse.

Q. How many things are chiefly required in a good Chirurgion?

A. These

A. These three properties:

1 A Hawkes eye.

2 A Lyons heart.

3 A Ladies hand.

Q. Cato *repented himselfe of three things, and what were they?*

A. 1 That ever he beleeved a woman.

2 That ever he spent time idly.

3 That ever he went by Water, when he might goe by Land.

Q. *What were those three things* S. Austin *wished he had lived to have seene?*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 *Rome* in her flourishing estate.

2 To heare S. *Paul* preach.

3 To have seen Christ in the flesh.

But we (saith *Lactantius*) will give God thankes that we are not Pagans, but Christians; that we live in the time of the new Testament, and not of the old.

Q. Plato *gave thankes to Nature for foure things, and what were they?*

A. 1 That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That he was a Grecian, and not a Barbarian.

4 That he lived in the time of *Socrates.*

Q. In

Q. In how many formes doth a Physician appeare to his Patient?

A. In these three formes:

1 In the forme of a skil'full man, when he promiseth helpe.

2 In the shape of an Angell, when he performes it.

3 In the forme of a Divell, when he asketh his reward.

And therefore it is the Physicians Rule, *Accipe dum dolet*, Take the found fee while the sick hand giveth it.

Q. What three things are those that chiefly preserve life?

A. A joyfull Heart, a quiet Minde, and a moderate Dyet.

Q. What two things are those that make equall the miserable and the happy?

A. Sleepe and Death; betweene one of which, *Vashti* the most beautifull Queen, and blackest Egyptian bond-woman that ever was, are made equall.

Q. What Passions and Diseases are those that cannot be hid?

A. Love and the Chin cough.

Q. What is the cause that the Divell, above all other Beasts of the field, should assume the forme of a Serpent: and that out of

the putrifaction of Mans body, wormes and Serpents should be produced?

A. It is answered, according to *Melancthon*: Because man was puft up with the Poyson of the Serpent in Paradise, the Divell hath ever since delighted in the forme of a Serpent, for the conquest then atchieved in that shape. And to this day it is reported, that in some part of *Africa* and *Asia* are found Serpents that Divels doe inhabit. And that out of mans corruption, Serpents do and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which as one implyeth, it is not unnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures be engendred of the greatest hate and enmity to man.

Q. What is the wisest of all things?

A. *Thal. Mil.* answered, Time; for it findes out all things, teacheth and altereth all things.

Q. What people are those that have but one day and night in the yeere?

A. Those that live under the Pole artick, for to those the Sun never ascends the Horizon 24 degrees, nor comes under it, so that they have six signes above, & six beneath it.

Q. Whe-

Q. Whether may the Bat be reckoned among the number of Birds or Mice?

A. The Bat possesseth such an evenneſſe betwixt both, that she cannot justly be said to be absolutely either the one or the other: for she hath wings, but no feathers; she flyes but in the evening: she hath teeth which no bird hath; and she nourisheth her yong with milke, which no bird doth; yet, because she hath wings and flyes, we reckon her among the number of Birds.

Q. What Birds are the most wicked, but the shorteſt lived?

A. Sparrowes: which for their salacity and wantonneſſe eight times in an houre, live not above two yeeres. *Zenocrates* tels a story of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge, which he took and kept, and the Bird would still attend on him.

Q. What creatures of all other are the longeſt lived?

A. Man: the Daw, the Hart, and the Phœnix, whereas most other compared with them as short, the Hare living but ten yeares, the Cat as many, the Goat but eight, the Asse thirty, the Sheep tenne, the Dogge fourteen, and sometimes twenty: the Bull

fifteen,

fifteen, the Oxe, because gelded twenty; the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty; the Dove eight; the Turtle eight; the Partridge twenty five.

Q. *What creature of all other, sheds teares at his death?*

A. The Hart, that fearefull and dry creature, that brayes after the Water-brookes: *Psalme* 42.

Q. *What chiefly fats a Horse?*

A. The eye of the Master.

Q. *One asked* Aristotle, *what was the fruit of all his Philosophy?*

A. Who answered, to doe that out of a free disposition, which lawes and enforcements doe compell others unto.

Q. *What kinde of Creatures are those that sleepe not with their owne face?*

A. Painted women, for the most part suspicious harlots.

Q. *What is that that is too hard for one to keepe, enough for two, and too much for three?* A. A secret.

Q. *To whom may a man best commit his secret?*

A. To a common lyer, for he shall not be beleeved, though he tell truth.

Q. What waters of all others ascend highest?

A. The teares of the Faithfull, which God gathers into his bottle.

Q. Of all the Fishes in the Sea, which do naturalists observe the swiftest?

A. The Dolphin, which swimmes faster than either Bird or Arrow flyes: which fish of all other is most dangerous to Mariners.

Q. What three Letters are those that make us bondmen and free?

A. They are EVA, which inverted, make AVE, the Angels salutation.

Q. What two Letters are those that young infants cry out upon?

A. AE: according to the Poet:

Clamabunt E, A, *quotquot nascuntur* Eva.

All cry out of E and A,
That are borne of Eva.

The Males especially upon A, and the Females upon E: except *Zoroastes*, of whom is read, that he was borne laughing; who as *Pliny* notes, was the first finder out of Magicke.

Q. What is that which being contained in it selfe, yet from it thousands doe daily spring and issue?

A. The Egge, from whence are produced Fowle

Fowles, Fishes, Birds, and Serpents.

Q. Whether was the Egge or Bird first?

A. The reason of this cannot be understood naturally, since the egge without the bird, nor the bird without the egge could be brought forth. But we are to understaud, that the first ranke of creatures were immediately from God, without any other secondary causes; and this great difference there is between God the first Nature, and the second Nature.

Q. *What thinkest thou of this question, whether the drunken man drinkes up the wine, or the wine drinkes up him?*

A. It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure, but after thou hast drunk it, taketh thee: first, it is a servant, and yeelds it selfe unto the drinker, but afterwards, spreading it selfe into the veines, it becomes Master, and is like fire in the top of a chimney.

Q. *In a certaine Banquet, much wine being given to* Diogenes, *hee powred it down on the ground, and being asked the reason why he spilt*

An-

A. Answered, if I drinke it, I not only spill it, but it spils me.

Q. How many wayes doth man fall?

A. The question is infinite, we dye a thousand wayes, though we were born but one.

Sunt hominum morbi mille, sed una salus.

He hath a thousand diseases, and but one health.

Q. The Divell asked a holy man these three questions?

1 *What was the greatest wonder that ever God made in a little circuit?*

So which the holy man answered: The face of Man, that being of one substance and forme, there should not be found in all the world two men, their faces like in all things, and that in so small a room, Go hath blazed all the fences.

2 *Whether the earth were higher than the heaven?*

To which he answered, that the Body of Christ, which is the substance of the earth, is from *Adam*, who exalted above the heavens, and so the earth to be higher.

3 *How much was the distance between heaven and earth?*

To which the holy man answered, containing himselfe any longer with

nce) Thou knowest the space better than I, or thou measuredst it when thou fellest from eaven, so never I: at which speech the Di- ell vanished away.

Q. Diogenes *being asked what wine of all ther he loved best?*

A. Answered, that which he drank of an- ther mans cost.

Q. *What is the heaviest burthen that the rth beares?*

A. Sinne, for it weighs down to hell.

Q. *What tree in the Forrest doth the Serpent ost hate to come neere?*

A. The Ash, according to *Virgil*, the faire st the Wood, which the Serpent neither mes under, nor within the shade, as also the niper tree.

Q. *What seed is that which joyneth together ngland and* France, *and many other far di- ant Countries?*

A. Hempseed, of which is made the sailes ships which transport them far and neer.

Q. *What three wayes are they among o- ers that are not to be found out?*

A. The flight of a bird, the passage of a ship, d the way of a yong man.

Q. *What foure things are those that specially rt Justice?*

A. 1 Fat

A. 1 Fat gifts.
2 Hatred.
3 Favour.
4. Feare.

Q. *VVhat might Law in the abuse there most fitly be compared unto?*

A. To a thicket of Brambles, into which by tempest the poore sheep being driven fro the plaines, come there for refuge, and so lo their fleeces.

Q. *What was a great man of this kingdo used to compare Courtiers unto?*

A. To Ember weeks, or fasting Eves, t hungriest and leanest of themselves, yet bo dering still upon great ones, As likewise h used to call promising, the vigill of giving And concerning a booke called, Rules for Courtier; he would sometimes say,

Those rules well practis'd, rightly understo Might make good Courtiers, yet few Courti good.

Q. *VVho be those that lye most freely, without controule?*

A. 1 Great men, that few men dare re prove.
2 Old men, that few can gaine-say.
3 Travellers, that may lye by authority.

Q. *Whether should a man with most pr*

tra

travell to learne the Languages:

A. To *Orleance* for the French.

To *Florence* for the Italian.

To *Lypsich* for the Dutch.

To *London* for the English.

Q. How may a Traveller most benefit himselfe?

A. By conforming himselfe to the nature of a Bee, which takes the honey, but leaves the Poyson: for,

The French hath valour, but with it *Vanitatem & Levitatem.*

The Dutch hath honest dealing, but *Gulam & Ebrietatem.*

The Italian discreet carriage, but *Procatiem & Libidinem.*

Q. What is that which is commendable both to doe, and not to doe?

A. To know when to speake, and when to keep silence.

Q. What things are those most virtuall, and of greatest secrecy and force above other.

A. *Christus vim verbis, vim gemmis, vim dedit herbis:*

Verbis majorem, gemmis, herbisq; minorem.

Or thus:

Stellis ac herbis vires est, sed maxima verbis.

Englished.

To Herbs and Stones much vertue Christ affords:
But more to speech, for Life and Death are words.

Q. *VVho is the most renowned for memory that stories make mention of?*

A. *Seneca*, who writes of himselfe, that he was able to recite 2000 names, after they were once read unto him.

Q. *VVhat breakes the shell at the comming out of the Chicken?*

A. It is answered, and that by a double reason; the one, because in that time, the shell by continuall heat and sitting upon, becommeth tender and soft, so that the least stirring effecteth it: another cause of breaking there, and that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, expoleth it selfe to seek, and so breaketh it: likewise the defect therof is the naturall cause of all other Birds.

Q. *VVhose Cocke, whose Dog, & whose servant may be kept at the cheapest rate?*

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Servant.

Q. *What was the City Aristotle so much fied above others, for beauty, largenesse, strength?*

A. The City of *Babylon*, the wals whereof were fifty cubits thick, 200 cubits high: this City was foure square, 15 miles from corner to corner, 60 miles in compasse, it hath 100 Gates, with thresholds and posts of Brasse, which when it was taken by *Darius*, by drawing the River *Euphrates* dry, those that dwelt in the farthest parts heard not of it in three dayes. It was destroyed according to the Prophesie of *Ieremy*, and is now a Desart for wilde Beasts.

Hereafter follow certain Grammaticall questions.

Q. *Which is the best verse in all* Virgil?

A. Æneid. 6. *Discite justitiam moniti, & non temnite divos.*

Q. *Which is the worst in all* Virgil?

A. Æneid. 1. *Flectere si nequeo Superos, Acheronta movebo.*

Q. *Which is the worst in all* Ouid de arte amandi?

A. *Semibovemque virum, semivirumque bovem.*

Q. *Which is the best of all* Tullies *Epistles?*

A. The best and longest of all that is extant, is *Ad Q. fratrem Proprætorem Asiæ.*

vis Asiæ, most excellent, and worthy the reading of it.

Q. Which of all the Fathers is the hardest, of all the Poets the most trobbed?

A. *Tertullian* and *Persius*, which *Persius* when *Tertullian* read, and found it so craggy & hard, he threw it aside saying, If he would not be understood, he should not be read.

Q. Expound me this verse,

Furfur edit porcum, panem quoq; sustinea...

A. The last word is divided into three and thus construed; *Sus* the Sow, *edit* doth eate, *furfur* bran, *Tinea* the Moath *edit* doth eate *pannum* cloth, *Mus* the Mouse *edit* doth eate *panem* bread.

Construe me this verse,

Mea Pater, Lupus est Matrem.

A. *Pater* O Father, *mea* make haste, *Lupus* the Wolfe, *est* doth eat, *Matrem* my mother.

Q. What is the difference between os oris *for the mouth, and* os ossis *for a bone?*

A. Whatsoever is gotten by *os ossis* the bone is devoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os oris, or the mouth doth speake, but *os ossis* or the bone, is gnawne by the mouth.

Q. At the confusion of Babel, into

many Languages was the world divided?

A. *Epiphanius* and others doe write, into 72. as many as there were workmen at the building.

Others thinke 71. as many as there were Nations in the world, which *Moses* recites to be 72.

Q. What preheminence have our best Linguists above others?

A. The *Hebrewes*, that they drinke at the fountains.

The *Grecians* at the Rivers.

The *Latines* at the Brookes.

English, and some others, at the Lakes.

Q. How are these foure Letters to be understood. S, P, Q, R?

A. *Senatus Populusq; Rom.* yet one of the Sibyls inverted it thus: *Serva Populum quem redemisti:* Now others have turned them jestingly upon the Pope, by way of question and answer, as thus; *Sancte Pater, Quid Ris? Respon. Rideo, Quod Papa Sum.*

Englished:

Q. Holy Father, why dost thou laugh?

A. I laugh because I am Pope.

Q. Who was hee that was reputed an old man among Children, and yet among old men used to be a childe?

A. *Hermogenes*, who in his youth was the best Rhetorician of his time; but in his age lost his sence, and forgot his letters, and became a child in his dotage.

Q. Who was the most excellent Geometrician in his time?

A. Archimedes the Syracusan, who held it possible to remove the earth, if he had another earth to fixe his instrument upon: He held it also possible to number the sand.

Q. Why is Honos *for* Honour *written with* H, *an asperation: and* Onus *for a* Burthen *without?*

A. Because to the one all men aspire, the other few men do desire.

Q. Amongst all trees, which onely is of the neuter gender?

A. Balsamum, or the Balme Tree, found onely in Iudea.

Q. What debt is that which is alwayes paying, and never paid?

A. Charity and love, which though we never pay, yet must we ever owe to pay.

Q. Why is the forme of money round?

A. Because it is to run from every man.

Q. Why is Nummus *latine for money.*

A. Of *Numa Pompilius*, second King of the Romanes, the first that coined mo-

to be made: and when Copper-pence, Silver-pence, and Gold-pence were made, because every Silver penny was worth tenne copper pence, every gold penny worth tenne silver, therefore they were called *Denarij* of *Decem*, for ten.

Q. By what meanes may every man be accounted an honest man?

A. By endeavouring to be, what he desires to seem.

Q. By what meanes should a man quickly become rich? (counsell I know quickly to be harkened unto.)

A. To be content with little, as the Divine Poet said:

My wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds unto my will.

Q. What creature of all other is the worst that the earth nourisheth?

A. If it be demanded of wilde Beasts, a Tygre; if of tame, the Adulterer: in another place he answered, on the mountains, Beares and Lyons; in Cities, Publicans and Flatterers.

Q. What creature is that which bites with the tongue?

A. All creatures bite with their teeth, as

is commonly knowne, but the Flatterer bites with his tongue, and the wound is mortall.

Q. Wherein doth man chiefly differ from Beasts?

A. In two things especially, *Ratione & Oratione, in reason and speech.*

Q. Diogenes *being asked why he wore his beard so long?*

A. Answered, To the end that when I see it, and touch it, I may remember my selfe to be a man.

Q. One asked Diogenes *what he should give to have a blow at his head?*

A. A Helmet.

Q. What good thing is that which is more profitable unto others, than to those that have it?

A. Beauty, that fraile and flying dowery, injoyed by looking upon by others, being blind to the owner it selfe.

Q. Which wore the most lasting cloathes that ever were worne?

A. The Israelites in the Wildernesse, which in 40 yeers waxed not old.

Q. Which is a living word, and which is a dead word?

A. The spoken word is the living, the written word is the dead, of whom one

this

thus writes most wittily.

Although the speaking word have life,
The written word be dead;
The written word shall last and be,
When th'spoken word is fled.

Q. What beast is that that is unlike to his dam or sire, and of a mingled kinde, brought forth by others, and produceth not his like?

A. The Mule, begotten between the Horse and the Asse: accecording to the Poet;

Dissimilis: patri, Matris diversa figura,
Ex alijs nascor, nec quicquã nascitur ex me.

Two likes unlike.

Dog	hunts		keepeth
The	in the woods	and all things	
Wolfe	is nourished		destroieth.

Q. In what Lawes did consist the order of Drunkennesse among the Romans?

A. 1 Not to trip in speech.

2 Not to vomit.

3 To drinke most at one sup.

4 Not to breathe in the draught.

5 To leave nothing undrunke, if, to cast it on the ground; an old president, but an evill imitation at this day.

Q. Who were the most lascivious belly-gods that Stories make mention of?

A. *Sardanapalus*, whose belly was his god.

and God his enemy: *Vitellius*, who had served unto him at one feast, 2000 Fishes, and 7000 Birds: *Heliogabalus*, who at one Supper was served with 600 Ostriges: *Maximianus*, who did eate every day 40 pound of flesh, and drunke five gallons of Wine. *Smyrderides*, who when he rode a suitor to *Clisthenes* daughter, carried with him 1000 Cookes, as many fowlers, and so many Fishers: *Smyrderides*, who bragged, being so given to Meat, Wine, and Sleep, that he had not seen the Sunne either rising or setting in 20 years. The story whereof is not here recited for imitation, but detestation, as a thing odious to God; hatefull to man, burthensome to nature, the roote of all evill, and decay of every vertue, for by too much feeding, the subtill parts are darkened, and turbulent fumes doe weaken the understanding: and therefore the Poet wittily observes:

Fat panches have leane pates, and dainty bits
Make rich the ribs, but bankrupt quite the wits.

And therefore saith the golden rule:

If thou a long and healthfull age require,
Put bounds unto thy gluttonous desire.

For otherwise thou shalt be a harbour for diseases, a subject for the Physician, & misery

for

for *Miserè vivit, qui medicè vivit:* and therfore for thy health and profit, embrace abstinence and temperance, for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. What are the outward signes of the body, to judge of the inward disposition of the minde?

A. A head sharpe and high crowned imparts an ill affected minde, greatnesse of stature, dulnesse of wit; little eyes, a large conscience: a great head and goggle eyes, a stark staring foole: great eares, to be akin to *Midas* Asse: spacious brested, long life: plaine browes without furrowes, to be liberall: a beautifull face, to note the best complexion: the soft flesh, to be most wise and apt to conceive.

Albertus saith, these are signes of a wit as dull as a pig of Lead, to wit, thicke nayles, hirsh haire, and a hard skin: the last whereof was verified in *Polydorus* a foole, whom *Elianus* makes mention to have had such a hard thickeskinne, that it could not be pierced through with Bodkins.

Q. What are the causes of the ebbings and flowings of the sea?

A. Th:

A. The opinions of Writers are so divers, that I know not certainly what to determine, yet to give some satisfaction, these are held to be two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit moving upon the waters; moveth the waters: which *Iob* expresseth by the similitude of fire put under a pot, saying, It is God that maketh the Sea to boyle like a pot; which fire is taken to be partly in the saltnesse of the waters, the first moving them in the same. Another reason is, for that the earth hath more fire in it than water, which fire lyeth hid in subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and active, and subject to motion, which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence risings and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and havens: but descending to the Horizon, and wane, as her beames by little and little diminish, the waters doe

fall

fall and abate, which maketh her Eddy or Ebbe, and these altogether by the ordinance of God do effect it.

And that fire is the cause of this, as of all other motions insensible in nature, may be perceived by that perpetuall shew or motion presented to the Kings Majesty by *Cornelius Bezael*, which was thus done, by extracting a fiery spirit out of Minerall matter, which joyned with an ayre in the hollow of the wheele, turned, the wheele which turned the whole frame, with a continuall revolution without wearinesse or ceasing, to the admiration of his Majesty, and as many as beheld it how it could be effected, at least wise to be perpetuall: till a reason was rendred by the Author: whereupon he applauded the rare invention: the same whereof afterwards caused the Emperour to send to intreat his Majesty, that he might come to his Court, there to effect the like, being a worke so rare as these of admiration following, which were as *Cassiodorus* writeth, the lowing of metals of sundry formes, a Picture of brasse which did sound a Trumpet aloud; a Brazen Serpent hissing, Birds artificially singing: the Iron-flye made at *Norimberge*, which being let out of the artificers hand, did flye abroad among the

the guests that were at the Table, and at length returned to his hand again: the artificiall Eagle which flew along by the Emperor a good part of his journey. And so much concerning these.

The holy Scriptures by the reckoning of the day by houres, and the night by watches not according to our usuall account had bred some difficulty, which in the explanation as it follows in the Countrimans Counsellor, is made more manifest to the smallest capacity, yet here it remaynes a little after the purpose thereof to give light to some other obscurities in that kind: and first comes the *Epha* to shew what it is.

Q. The Epha is a measure much mentioned in Scripture, therefore I would know what it doth contain in English account?

A. A Bushell, or there abouts.

Q. How much the Gomer?

A. A Gallon, or there abouts.

Q. Of the two hundred peniworth of bread mentioned in the Scripture, I would know whether it is to be understood according to the literall phrase, so much with us, or more or lesse?

A. Every peniworth was seven pence halfpeny in our money, and the whole is a pound, five shillings, and so of others.

Q. How

Q. How much was the Sheckle?

A. The Sheckle weighed halfe an ounce of silver, and the worth was two shillings six pence; fifteen shillings Gold.

A brief Epitome of Chronicle Discourse.

Q. Of all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant? which the most miserable and wretched? which the most peaceable and longest raigned?

A. The most Victorious and Valiant was *Edward* the third, the eleventh King from the *Normans* Conquest, all in 261 years space in the revolutions gone over; when *England* in his Reigne might behold the largest limits that ever any King obtained. But he having after the battell of *Cressi*, with that yong *Mars* the Black Prince his Son, taken King *John* of *France*, and *David*, King of *Scotland*, and imprisoned them both at once in the Towre of *London*, next him for Conquest and Victory we take to be *Henry* 5. famous and undaunted in his *Agincourt* battell and commendable in his brave reso-

lution

lution to his handfull, in comparison of theirs, that if any feared, or were faint-hearted, they should freely depart, saying, He would not dye in such a mans company that was feareſull to try fortunes with him: and the succeſſe was victory and triumph. *Edward* 2. and *Richard* 2. Sonnes of Heroicall Parents, the first of theſe, Sonne to King *Edward* 1. surnamed *Longshanks*, victorious in many atchievements, having wonne *Albania, Gascoyne, Cambria, Ireland*, his bones being afterward carried to the field for a terrour to the enemy: all which his lascivious sonne afterwards gave back, or lost, according as one writes:

Did Longshanks *purchase with his conquering hand,*
Albania, Gascoyne, Cambria, Ireland,
That yong Carnarvan *his unhappy sonne,*
Should give away all that his Father wonne?

He likewise in honour of his wife Queene *Eleanor*, who departed her life at *Heardle* in *Lincolnshire*, erected a goodly Crosse, with her Image upon it at every Towne where the Corple rested, as it was conveyed from thence to *Westminster*, whereof *Charing* Crosse, and the Crosse in *Cheape* were two of them: To the latter of theſe two was *Ed-*

ward

ward the blacke Princes Father, not so called for the blackneſſe of his complexion, but for the many blacke battailes that he was conquerour in, and yet they not so renowned as their ſonnes wretched, both misgoverning the Realme, both miſerably murdered: the one of theſe having (whilſt *Mortimer* revelled with the Queene in *Nottingham* Caſtle, and in Chambers and Vaults there hewne out of the Rocke, at this day to beſeen) a hot Spit thruſt up into his bowels, whereof he dyed in that loathſome and ſtinking Dungeon where he was impriſoned; this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious ſonne; the ground of whoſe miſery grew partly from the neglect of his Kingdome, in the extraordinary dotage on *Pierce Gaveſton* his Favorite, againſt the liking of his Councell, the Barons, and his whole Realme. The other being cowardly murthered in *Pomfret* Caſtle by Sir *Pierce* of *Exton*, where he killed 4 of his men that he brought to aſſiſt him, and had haply ſlaine the reſt, had not this bloudy Knight murthered him with a wound he gave him behinde. He miſpent his revenue and Treaſure, taxed his Subjects, and laſtly farmed out his Realme to

the

the Earle of *Wiltshire*, he was deposed by King *Henry* 4. the first King of the house of *Lancaster*, where begun that fatall division, that ended in so much bloud of the Nobility and Gentry spent upon either side.

The Longest and Peaceablest, raigned King *Henry* 3. and King *Iames* the first: the former of which reigned 56 years, and 28 dayes, and amongst many other good actions, he re-edified S. *Peters* Church at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxe heads being there found in the earth which had been offered thereto; this Temple in the raigne of *Antoninus Pius*, was overthrown by an Earthquake, of whose ruines *Sebert* King of the East *Angles*, built another to Saint *Peter*, and that being destroyed by the *Danes*, *Edward* the Confessor raised it again to great beauty; but was lastly taken down by King *Henry* 3. and new built with 50 yeares labour as now it standeth, King *Henry* 7. added the East part or Chappell unto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the East *Angles* was subject unto him, at that time *Nyletus* became Bishop of *London*, *an.* 604. he & his successors kept his See there.

K. *James*, a King from his cradle reigned in *England* and *Scotland* 58 yeares, or thereupon, the most Learned, the most ancient and peaceable of any other; outliving in his time 9 Popes, 8 Emperors of the *Turkes*, 5 Emperors of *Germany*, 4 Kings of *France*, 3 Kings of *Spaine*, 2 Kings of *Denmarke*, 3 Kings of *Poland*, 5 Kings of *Swethland*, 2 Emperours of *Russia*, and 8 Dukes of *Venice*, and so in a good old age departed the most ancient King in all Christendome.

After whom, as if such a King should not lacke his traine, some to Vsher on before, and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was never knowne in this kingdome, dying in that yeare, betweene 50 and 60 Thousand: and this is another thing memorable, that before Queene *Anne* departed, a Blazing starre appeared, before King *James* a Starre appeared to shine within the Moone, both ominous, and the world now sensible of their significations: a little instance of some of the Nobility succeedeth in these verses following.

Richmond *and* Lenox *Duke without delays*
Made the first speed to usher him the way;

Earle

Earle Dorcet next his service to prefer,
Hasted to be his second Harbinger.
The Lenox *Duke his deare love could not smother,*
But after suddenly pursu'd his brother:
Old Nottingham, *his ancient course being done;*
Then the renown'd Southampton *and his Son;*
Warlike Belfast, *and noble* Hambleton, *&c.*

And thus impartiall death, that spares none, no more the King on his Throne, than him that grindes at the Mill, but sweeps away one with the other, whom not the best Physicke from a whole Colledge of Physicians can save: no Ayre, not that of *Surrey*, reputed the most wholesome, can preserve: where in in that County, as most approving the testimony thereof, are five of the Kings Houses situate, of which *Richmond* not imputed the unworthiest, is one, although in it have deceased King *Edward* 3. *Anne* of *Bemme*, *Richard* the seconds Wife, daughter to the Emperour: *Henry* 7. and Queen *Elizabeth* of happy memory.

Q. What King of Scotland was he, on whom that ancient propheſie concerning Iacobs *ſtone was fulfilled, that a King of that nation ſhould live to be crowned thereupon?*

According

According as here followeth.

The stone reserv'd in England many a day,
On which old Iacob *his grave head did lay,*
And saw descending Angels whilst he slept,
Which since that time by sundry Nations kept,
From age to age, I could recite you how,
Could I my pen that liberty allow.
A King of Scotland, ages comming on,
Should have for to be crown'd upon that stone.

A. King *James*, our precedent subiect, and long-reigned Soveraign.

And thus much concerning a briefe Epitome Chronicle discourse in this kinde.

A Discourse of wonders domesticall and forraigne: and first of our owne.

Q. *WHich are held the strangest accidents in all the Chronicles?*

A. 1. The removiug of the earth.

2. *An. Dom.* 1571, at *Knivaston* in Hereford, the ground sunke, and an hill with a rocke of stones at the foot of it, lifted it selfe up with a great noyse, and ascended to a higher place, leaving a deep pit behinde it, carrying with it trees growing, sheep-coats and flockes of sheep: of the trees, some lay covered with earth, others growing fast in the

the hill as it went, stood upright: In the place whence it departed, it left a pit forty foot wide, and fourescore ells long: The ground was 20 Acres, and in going it overthrew a Chappell that stood in the way: Thus when it had walked from Saturday evening till Munday noon, it rested.

3 The raining of bloud.

4 The multitude of Mice in the Ile of *Sheppey*, that could not be driven away, nor the place cleansed, till a flight of Owles came and devoured them.

5 The Chain of 24 links with locke and key, that a Flea drew, being put about her neck.

6 The man that slept in the Tower three dayes and three nights, and could not be wakened during the space, by any noyse or violence, by pricking with needles, or otherwise.

A forraigne wonder.

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus* and others, of a certaine Countesse of *Holland*, that brought forth at one birth 365 Children, as many as there are dayes in the yeare, which were all baptized by a Bishop, and after dyed: which came thus to passe. A certaine poore Begger-woman

lade

laden with Children, came to her doore and craved an Almes, which the Countesse not onely denyed, but also called her Harlot and Strumpet; telling her withall, it was impossible she should have so many by one man: whom this Begger hearing, besought GOD, who knew her innocency, to manifest it unto her, by giving her so many at one birth by her Husband as there are dayes in the yeare, which fell out accordingly.

Q. What is the greatest wonder in the Art of Navigation?

A. The Needle of the Compasse, which touched with the head of the Load-stone, overturneth to the North-Pole, with the foot thereof to the South-Pole, touched with the side, turneth Eastward, with the other side Westward, &c.

Concerning the River Nilus.

The *Egyptians* about the first of *August*, cut the bankes of the River *Nilus*, so that the River flowes over the whole face of the Land; and the more Land it covers, the fruitfuller is the Country: about the middest of *September*, it ceaseth to increase, and immediately is Corne scattered upon the muddy earth, which increaseth plentifully

'Tis reported, that though the plague be there never so fierce, yet upon the first cutting of the River, it immediately ceaseth.

Nor far from thence is a place where every good Friday appeares the armes and legs of men stretched above the earth.

Of the Hermaphrodite.

Whilest my mother bore me in her wombe, she went to the Gods to know what she had conceived, whether male or female; *Phœbus* said it was a Male, *Mars* a Female, *Iuno* neither: Being borne, I was an Hermaphrodite. After, seeking my destiny from these gods, *Iuno* said, I should be slaine with a sword; *Mars* that I should be hanged; *Phœbus*, that I should be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my sword, my foot hung in a bough, my head in the water: so being neither Male nor Female, but both, I was neither hanged, nor drowned, nor slaine, but all.

Q. Seeing the Flye is so small a creature, why hath Nature given her sixe feet to goe, besides wings to flye withall, when the Elephant, a great a creature, hath no wings, and yet hath foure feet?

An-

Another.

Seeing the Wolfe brings forth more young than the Sheepe, afterward Wolves eat theſe Sheepe, men kill thoſe ſheepe, and yet how comes it that there bee more ſheepe than Wolves?

Q. What did our ancients hold to be the greateſt wonders in the world?

A. The Pyramides of Ægypt, built by the Iſraelites, under the oppreſſion of *Pharaoh*, which were 50 Cubits high, 40 Cubits thicke, in compaſſe twelve German miles, The Tower of *Pharaoh*, the Wals of *Babylon*, the Temple of *Diana* of *Epheſus*, the Tombe of *Mauſolus* and others.

Q. There are three things memorable that Spaine boaſts of, and what are thoſe?

A. 1, A Bridge, over which the water flowes, that is uſed to runne under all other Bridges.

2, A City compaſſed with Fire, which is called *Madrill*, by reaſon of the Wall that is of flints, invironing it round about.

3, Another Bridge, on which continually tenne thouſand Cattell are fed, under which the water runnes ſeven miles under ground, and then breakes forth againe, beſides, a great Mountaine of Salt, from which

whatsoever is taken, it presently encreaseth to the quantity againe.

Q. In what part of the world is it that trees breed living creatures?

A. In the Iles of Orchades in *Scotland* wherein growes a tree neere the Sea side that beares fruit like unto a Fowle, which dropping downe into the water, becomes a living creature, like a Ducke; if it fall upon the dry land, it putrifies, and turns to nothing: but this reported rather by Hiſtory, than by the people of that Country.

Q. Where is it all ſtrangers are buried that travell to Ieruſalem?

A. In *Aceldama*, or the field of blood a place of ſmall compaſſe: the earth whereof is of ſo eating a nature, that the Carkaſſe laid therein is conſumed in the ſpace of eight and forty houres: the ſame is reported of Saint *Innocents* Church-yard in *Tanais*.

Q. May it be that without wood an Oven can boyle it ſelfe?

A. By preconjecture to fore-runne the Diſcovery, might leade a man into ſome conceited admiration; therefore to ſpare that labour of the braine, the Scythians [illegible]

us this secret of their necessity; for living in a Country where growes no wood, they kill an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that rosts or boyles him, and so it is said the Oxe rosts or boyles himselfe.

Q. What was the answer of Byas *unto one that demanded of him what was done in hell?*

A. That he never was there, nor never talked with any that came from thence.

Q. Albertus, *Duke of* Saxony, *was wont to say, that he had three Monasteries, three wonders in his City, and what were they?*

A. 1 *Predicant* Fryers, which had much Corne, and no Fields.

2 *Franciscans*, which had much money and no rents.

3 Of the order of S. *Thomas*, which had store of Children, but no Wives.

Q. What are the differences betweene the former & latter Ages of the world for length of dayes, stature of body, beauty, riches, and the like?

A. The difference in some degree, is very great, in others more small: for first, concerning length of dayes, or long life, betweene the former Ages and the latter, there is no comparison: for before the flood

men lived 900 and odde yeares, as *Methuselah*, *Adam*, and others: Now, with us, the odde yeares are almost counted long life: and then, as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunke up to a handfull: For Beauty, the Scriptures make mention of *Vasti*, *Esther*, and others; and our Chronicles; of *Rosamond*, *Matilda*, *Shores* Wifes and others; all liked and approved of by Kings; yet notwithstanding the blazed features of these, many are of opinion that some Beauties of our times, of no lesse note, are not inferiour to some of these, if not exceeding: And as for riches, *Abraham*, *Lot*, and *Iob*, are stiled for their mightinesse in that blessing. To let passe the two former, whose Heardsmen divided the Countries, & come to *Iob*; concerning whom, is more particularly expressed, whose substance in Cattell, as the Scripture testifieth, was 7000 Sheepe, 3000 Camels, 500 yoake of Oxen, and 500 shee Asses, and *at last all this was doubled*.

Amongst some others, to produce in parallel neere our time, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who lived in the time of King *Edward* the 2. had in substance, and for

pre-

proviſion of his houſe, 28000 Sheepe, 2000 Oxen and Steeres, 1200 Kine and Calves, 140 Mares and Colts, 160 drawing Horſes, 2000 Hogges, 300 Bullockes, 40 Tuns of Wine, 600 Bacons, 600 Muttons in Larder, 10 Tuns of Syder: Plate, Iewels, and Money 10000 pounds. This done, the cenſure is ſuſpended, and left to the judicious Readers to give verdict.

Hereafter followes the Hiſtory of S. GEORGE, S. CHRISTOPHER, and the ſeven Sleepers, as they are related in an ancient Story, contentive to reade, and neceſſary to be known, in regard of the often object, and occaſion of Diſcourſe which thence ariſeth.

SAint *George* was a Knight, and borne in *Cappadocia*: on a time as he journyed, he came into a Province of *Libya*, to a City that is called *Sylece*, and by this City was a River or Pond, wherin was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the inhabitants had aſſayd to deſtroy, but could never prevaile, for he poyſoned all with the venome of his breath: and therefore to keepe him from the City,

the people gave him every day two sheep to feed thereon: and when the sheepe failed, there was allotted to him a Man and a Sheep: and after this waste, a new ordinance was decreed: which was, that the children and yong should be cast out unto him by lot; and after the destruction of many, it fell unto the Kings onely daughter, whom he would have ransomed with infinite summes of money, but the people would not. When the King saw that he could not prevaile, and the Dragon expected her allowance, he weeping said to his Daughter thus: (taking his leave of her) Now shall I never see thine espousals, and many other my hopes I had of thee: Then did he aray his daughter as to her wedding, and having imbraced and kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon, where waiting in this exigent for destruction and death, Saint *George* passed by, and espying this forlorne wight, demanded the cause, when in the relation, the Dragon makes out, and intercepts the story; which seeing, Saint *George* most manfully opposeth, and by his valour at the first encounter sore wounded, and after having him conquered and captived, put the Virgins girdle about his necke, and

with

with that led him to the City, where the people slew him. Likewise it is found in the History of *Antioch*, that when the Christians conquered *Ierusalem*, that a faire yong man appeared to a Priest of the hoast, and bad him carry with him some Relique of S. *George*, for he was conductor of the battell, and after in the hottest assault, when the *Sarazens* suppresst them from surprizing the Walls, they saw apparantly a vision like S. *George*, which had white armes, with a red Crosse, which led the way at the entring of the City, and so *Ierusalem* was taken by his aide and help.

S. *George* was beheaded by *Decian* the Emperour, and lyeth buried between *Ierusalem*, and port *Iaphe*, by a town called *Ramus*, dedicated unto him. S. *George* is a Patron of the Realme of *England*, and the cry of men War, in honour of whom is founded the Noble Order of the Garter, and also a noble Colledge in the Castle of *Windsor*, by the Kings of *England*; in which Colledge is the heart of S. *George*, which *Sygismond* the Emperor of *Almaine* brought and gave it for a great and precious Relique to K. *Henry* the fift, and also according to the ancient story, there is a piece of his head.

Saint CHRISTOPHER.

SAint *Christopher* was of the linage of Cananites, great of stature, and terrible of countenance, being twelve cubits long: and on a time it came into his minde, that he would seek out, and serve the greatest Prince in the world, and none but him would he serve: and so from the service of a King, which in his presence crossed himselfe at the name of the Divell, S. *Christopher* came to understand that the Divell was greater than he, because he feared him, and therefore him would hee seeke out and serve: which soone he did, being a master easie to be found, and willing to entertaine: when afterwards in this service, this great master at the sight of a little Crosse, starts aside and durst not come neere it, which perceived of this ambitious retainer, he came againe to know there was a greater than hee: after whose service he long sought in vaine, untill by the instruction of an Hermite, by the performance of some worke meritorious by him enjoyned, which was to be resident by a River side wherein many had perished, to transport such passengers as thither should come,

come, he met with his Master: for according to his direction, thither went *Christopher*, & made his abode, taking a great pole in his hand, by which he sustained himselfe in the water, bearing over all manner of people without ceasing. Now it followed on a time as he slept in his Lodge, he heard the voyce of a child which called him, & said, *Christopher* come out, and beare me over the water; then he arose and went out, but found no body: now when he was come again into his Lodg, he heard the same voyce crying unto him as before, at which he runs out, but findes no body; againe the third time being called, he comes forth, and there found a childe by the River side, which prayed him to beare him over the water; then *Christopher* lifted the childe on his shoulders, and tooke his staffe and entred the water, and the water arose, & swelled up more and more, and the childe grew heavier and heavier, and ever as he went further, the water swelled up higher, insomuch that *Christopher* was in danger of drowning: but when he came over, quoth he, Thou childe, thou hast put me in great perill, and weighest almost as heavy, as if I had carryed all the world upon my backe.

Quoth the childe, Thou hast borne all the world upon thy backe, and him that created it; I am he in this world whom thou seekest to serve, and for thy better assurance thereof, set thy staffe in the ground, and by to morrow it shall bud and bring forth fruit; and he did so, and found it accordingly, his staffe bearing flowers and Dates; and being thus converted and beleeving himselfe, he converted thousands, and amongst many other passages of his life, was at last beheaded, and his bloud there spilt, cured those that were blind.

The Story of the seven Sleepers.

THe seven Sleepers were borne in the City of *Ephesus*, and there lived in the time of *Decian* the Emperours persecution: the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *John*, *Serapion*, and *Constantius*; These Christian men to avoyd torture or the worship of Idols, fled to a Cave in the Mount of Celion, and there after long wailing, prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heavinesse fell asleepe. Shortly after, *Decian* suspecting, inclosed the mouth

mouth of the Cave wherein they were with stones, to the end they should there dye for hunger: this being done, the Ministers, *Theodorus* and *Ruffinus*, two Christian men, wrote their Martyrdome, and inclosed it secretly among the stones. Now when *Decian* was dead, and all that generation passed over, *Theodosius* the Emperour succeeded, and even at that time was it when the heresie was of them that denyed the resurrection of the dead, then came it into the mind of a Burgesse of *Ephesus*, in that place to make a Building or Lodge for his Shepheards and Heardsmen, in the effecting whereof, it happened the Masons that made the same, opened this Cave, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their heavinesse the day before. Then sent they *Malcus* to buy bread in the City, and then *Malchus* tooke five shillings, and went out of the Cave: and when he saw the Masons and Stones before the Cave, he began to wonder at the sudden alteration: but when he came into the City, he found it all altered, and the Crosse set upon every

gate,

gate: then came he to those that sold bread, and they talked and spoke of God, whereat he wondred & said to himself, what a change is here since yesterday? then no man durst speake of God, and now every man professeth him openly. But when he came to pay money for his bread, offering his ancient coyne, the sellers marvelled, and said one to another, certainly this yong man hath found some old treasure; for the suspition whereof he was had afore the Bishop and the Councell, in the examination before whom he confessed that he himselfe with sixe more of his fellowes, had for feare of *Decians* cruelty, betooke themselves to a Cave but yesterday, as he supposed, and with them took that money; then the Bishop gathering by circumstance the time (admiring hereat) sent to the Emperour, who with many others came and went with this yong man to the Cave, where they found the other sixe cheerfull and beauteous to behold, their bodies and garments untouched with age or time: then went the Emperour in unto them, and with them glorified God, embracing them and weeping upon each of them said, I see you now like so many *Lazaruses* rising out of your graues. After this they continued some little time, &

shortly

shortly after dyed: and the Emperour adorned the place, and buried them in Gold: and so with this and the precedent matter, according to the ancient story, it was found that they had slept 208 yeares. And so much briefly for discourse.

Hereafter follow certaine Epigrams, some old revived, and some new published.

1 *Of a Lawyers absence.*

A Vertuous Dame that saw a Lawyer rome,
Iustly reprov'd his stay so long from home:
Saying to him that in his absence thence,
His wife might lack her due benevolence,
But he to quit himselfe of such disgrace,
Answer'd it thus, by putting of a case:
One owes a hundred pounds, now tell me whether
Is best to have such payments altogether,
Or take it by a shilling and a shilling,
Whereby the bag may be the longer filling?
Sir, quoth the Dame, I thinke it were no losse,
None receiv'd such payment all in grosse:

Yet

Yet in your absence this may cause your sorrow,
To feare for want your wife should twelve-pence borrow.

Epig. 2. *In Getam.*

Geta from wooll and weaving first began,
Swelling, and swelling to a Gentleman:
When he was Gentleman and bravely dight,
He left not swelling till he was a Knight:
And from a Knight thus higher to surmount,
He swell'd on bigger till he was a Count;
And still proceeding careless of his first,
He swell'd to be a *Lord*, and then he burst.

To a proud, rich, but deformed Gentlewoman.

*I*n anger puft, you say, I prove
*F*raught with the steame of lust, not love:
*T*ime was, say you, I priz'd thy face
*H*igh and renown'd, as if its grace
*O*re past compare: but now I seeme
*V*rg'd unto wrath, to dislike seeme
*H*onours attendant on thy praise,
*A*nd to distrobe thee of thy rayes;
D ilgorging thus such surfets, you
*S*ound forth these words, I am untrue:
*'T*is true, I said three goddesses
*G*rac'd thy rare parts, as like to these;
*R*ich *Iuno* was but like a Sow,

*A*s foule, as fat, and so art thou:
*N*ext, wiledome was in *Pallas*, but
*T*hou like to her art turn'd a slut:
*E*ye-pleasing *Venus* would admit
*D*elight in bed, and you love it:
*I*ncenced by thy wily minde,
I thus requite thee in thy kinde:
O'recharg'd with anger, venting spleane,
*Y*earst to one Foule, one Slut, one Queane,
*H*arbour'd in one, I did compare thee,
*A*lthough truth known, I seem'd to spare
*D*igest me as you please, yet know, (thee:
*W*ill ne're did meane, what wit did show:
*A*nd though Art taught me to be bold,
*N*o part I lov'd in thee but Gold.
*T*ake this from me; pray that a foole
*E*spouse thee, so thy filth may rule:
*D*etaine no wise man, for thy selfe
No such will love, but all thy wealth,

Epig. 3.

Proverbs upon Complexions.

To a *Red* man read thy Read,
With a *Browne* man breake thy bread,
At a *Pale* man draw thy knife,
From a *Blacke* man keep thy Wife.

Exposition.

The Red *wise*, *the* Browne *trusty*,
The Pale *peevish*, *the* Blacke *lusty*.

More

More at large.

The faire, the long, the little, and the blacke,
The leane, fat, red, and wan that colour lacke,
Vpon which as followeth.

The faire to folly easie to be led,
The long are lazy both at boord and bed,
The little for the most part they are curst,
Black Females proud even from their cradles nurst;
The fat are frolicke, and to mirth inclinde,
The leane with sadnesse are like famin pinde;
The red are subtile, and the brown are sure,
Both to their friend, and to their wedlocke pure;
The fearefull and the peevish pale and wan,
The blacke a woman-lover more than man.
Yet thus, though I discusse as Proverbs goe,
I'le not engage my selfe to make these so:
But thus I counsell for thy more white life,
Trust no complexion too far with thy wife.

Vpon women and their praise.

Hee's happy that avoids lust; female kinde
Are they that curse it: Mayds possesse a mind
Saint-like: what man can prove that they offend
In thought, in word, or worke? they seeke to end.

Their

Their husbands discontent, filling their hearts
With faire love, never with fond lust: their Arts
Provoke lascivious follies still: requiring
Variety of Lovers ne're: desiring
The man that's good: but gay and love-sicke youth
Is by them hated: alwaies loved truth:
Never I knew them cruell: I doe finde
Faith in them: si'd they have a wicked mind.

Women dispraised, the sops onely changed.

Hee's happy that avoyds lust female; kinde,
Are they that curse it: Maids possesse a minde
Saint-like: what man can prove that? they offend
In thought, in word, or worke: they seek to end
Their Husbands: discontent filling their hearts
With faire Love never: with fond lust their Arts
Provoke lascivious folly: still requiring
Variety of Lovers: ne're desiring
The man that's good, but gay: and lovesicke youth
Is by them hated alwayes: loved truth

Never:

Never: I know them cruell: I doe find
Faith in them fild: they have a wicked mind.

Vpon the sending of a ropes end to his sweet-heart in the way of merriment.

Left our loves should part or sever,
Here's a Rope to tye's together.

Her answer.

The Rope is old, the left is new,
I take the Rope, a Rope take you.

Vpon the sending of a payre of Gloves.

From this small token take the letter *G.*
And then 'tis *Love*, and that I send to thee.

Vpon her sending backe a Handkercher.

Here backe to thee I doe regreet this clow,
Take C away, and then I send thee Loue.

Epig. 4. *In superbum.*

I took the wall, one thrust me rudely by,
And told me, the Kings way did open lye.
I thank'd him that he did me so much grace
To take the worse, leave me the better place:
For if th'owners we esteem of things,
The wall's the Subjects, but the way's the Kings.

Epig. 5.

NIX { *Snow.*
IX { 9.
Cor NIX { *A Crow.*

NIX *I that the winters daughter am,*

White

Whilst thus my letters stand,
Am whiter than the plume of Swan
Or any Ladies hand.
Take but away my letter first,
And then I doe incline,
That stood before for milk-white snow
To be the figure Nine.
And if that further you desire
By change to doe some tricke,
As blacke as any Bird I am,
Cornix *By adding* Cor to Nix.

Epig. 6. *De sanit. & medico.*

Health is a Iewell true, which when we buy,
Physicians value it accordingly.

Epig. 7. *In Antonium.*

A Wife you wish me (Sir) rich, faire and young,
With *French*, *Italian*, and the *Spanish* tongue:
I must confesse your kindnesse very much,
But in truth, Sir, I do deserve none such.
For when I wed, as yet I moane to tarry,
A woman of one Language I'le but marry,
And with such little portion of her store,
I expect such plenty, I would wish no more.

Epig.

Epig. 8. *Vpon an Vsurer, and an improp. Parson.*

A clergy man that oft hath preacht
From his stopt-steeple throat,
And to his Congregation teacht
Full oft this certain note;
There could no Vsurer be sav'd,
Vnlesse he did restore
What he so wrongfully had shav'd
From th' backs of needy poor.
Vpon a time it so fell out,
This Vsurer did meet
The Parson as he went to Church,
And thus he did him greet,
Good sir (quoth he) I wonder much
You take such fruitlesse paine,
To preach against a sinne that's such
As you your selfe maintain:
But ten i'th hundred doe I take,
On good occasion when,
But you a hundred doe reserve,
Allowing out but ten.
The Parson hearing him say so,
Began to be afeard,
And never preacht against that sinne,
To this day that I heard.

Epig.

Epig. 9. *In Aulam West.*

Westminster is a Mill that grinds all causes,
But grinds his Cause for me there he that lists,
For by demurs, and errors, staies and clauses,
The tole is oft made greater then the grist.

Epig. 10. *In Iacobum.*

He that doth aske (Saint Iames *doth say) shall*
speed:
O that King Iames *would answer so my need.*

Epig. 11. *Consilium.*

From thy Confessor, Lawyer and Physician,
Hide not thy case on no condition.

Epig. 12. *Hayw. rent.*

By lease without writing one ence let a farme,
The Leasser most lewdly the rent did retaine,
Whereby the Lease wanting writing, had harm;
Therefore he vowed whil'st life did remaine,
Without writing never to let thing againe:
Husband (quoth the Wife) that thing againe
never,
Else without writing, you cannot let a fart.

Epig. 13. Hayw.

From a field fought, one from the beaten side,
Ran home, and victory on his part cride:
The Prince inform'd thus contrary amisse,
King Bels made Bon-fires, as the custome is.
A short time after all this joy and cost,
The King was sure resolv'd the field was lost,

Where-

Where with in great haste, as in great grief
Charg'd the first messenger tell in briefe
Where he had heard that lye, the field was
wonne?
Quoth he, Sir I my selfe this lye begun,
Which for commodity unto your grace,
And all your subjects, I this brought in place
For where the truth would have brought
wailing and weeping,
My lye hath brought two dayes laughing and
sleeping:
And if you all this yeare took my lye for true
To keep you merry, what harm could in it
Better is it, quoth he, be it new or stale,
A harmlesse lye, than a harmfull tale:
How this lye was allowed of, I cannot tell
But if the King lik'd it, the lyer ped well.

Epig. 14.

Besse does onely hide her privy ware,
But brest and necke, where coyest maids
bare:
Yet is there one foule unbeseeming place,
Vncovered left, what call you that her face.

Enigma.

A begger ask'd a penny once, and swore
Give him but that, and hee would aske no
more.

With that I op'd, and what I ask'd I gave,
But deeply vow'd he never more should have:
Not long from thence, he ask'd againe, and wept,
So that I gave; yet both our othes were kept.

Epig. 15. Haw.

A foole a wise man once espy'd,
Who asked the horse that the wise man did ride,
Whither goest thou horse? Whither goe I, quoth he?
Aske him that guides the bridle, aske not me.
Whither rid'st thou foole said he, that look'st so fell?
Aske my horse, knave (said he) what can I tell?
When fooles ride, I see then they cannot rule the reine,
Their horses be their Harbingers, as there it is plaine.
Aske when wise men ride, I right well espye,
Themselves, not their horse, appoint where they must lye.

Epigram 15.

One time as 'twas my ordinary wont,
I went abroad into the fields to hunt.
Started a Hare, pursu'd her with full cry,

And

And ne're wearied her, when by and by,
Miso because I hunted in his grounds,
Let loose his running dogs, and bang'd
hounds.
From thence, that sport I utterly forswore;
Being so unkindly croſt by such a bore.
So shunning th'open Fields & Forrest wi
My common haunt was by the water ſide
For what, thought I, though lands inclo
be,
Yet Seas and Rivers queſtionleſſe are free
There will I sport me with the scaly fry,
Feareleſſe, though all the world were ſta
ding by.
I had not scarce caſt in my bait to take,
But straight one comes, it seems he haſte di
make,
That bids me pack, when first I did appear
Away went I, it was no fiſhing there.
Scarce knowing now what sport to ente
taine,
Being baniſh'd both the earth and wa
plaine,
Took a Piece next time, & forthwith went
To sport me in the Aery Regiment;
Where having scarce diſcharg'd to ki
Daw,
Another comes and brings me ſtatute L

my piece, where I it lost: then swore
r would hunt, nor angle, nor shoot more.
tooke I Dice in hand my heavy fate,
croſt in all, and I lost my whole eſtate.

reafter follow certain Epitaphs on ſundry perſons.

Epitaph 1. *On the Vſurer.*

Ere lyes at leaſt ten in the hundred,
Shackled up faſt both hands and feet,
at ſuch as lent money gratis, wondred,
ame of Vſury was ſo ſweet:
thus being now of life bereaven:
hundred to ten he's ſcarce gone to heaven.

Epitaph 2. *Vpon a ſpend-thrift.*

re lyes Iacke Careleſſe,
without Tombe, without thought, without
heet,
liv'd in the Alehouſe, the Bowling-ally
d dy'd in the ſtreet.

Epitaph 3. *From a riotous Courtier.*

yes he now where no man ſees,
d by crooked hams and knees,
heare did beglet that luſt,

That nought could quench but earth and dust,
Where if he had sooner beene laid,
Lesse summes his reckoning would have paid.

In Papam Pium quintum.

Papa Pius quintus moritur, res mira, quod in
Pontifices tantum quinque fuere Pii.

Pius the fifth is dead, and understood,
Of some so call'd, because but five were good
In all the line of Popes,——
Fallor ego, nam nemo pius re, nomine tantum
Pontifices constat quinque fuisse pios.
Yet erre I doe in this, to their more shame,
For none were good indeed, though five in name.

Certaine verses fixed upon a Child laid in
S. Thomas *Hospitall.*

Conceive a fault, by me conceiv'd,
By my seduced mother,
Who vowes untill she be a wife,
I ne're shall know a brother:
And for this Hospitall is rich,
And hath a plenteous purse;
And he is poore and cannot pay,
Sh' hath put me here to nurse,
No further she imparts her selfe,
Then that she is a sinner,
Though not the last that so shall erre,

No more than first beginner:
How e're she here hath pack'd me up,
The witnesse of her shame,
And left me unto you to feed,
To cloath, and give a name.

Upon the unequall division of the Earth, how some have all, and some have none.

Though th'Earth's the Lords, and all that is therein,
And nothing really mans owne but sinne;
As is the sea the tributer of Fountaines:
The Sheep and Cattell on a thousand mountaines.
Though he that all these made, doth all these feed,
And of no creatures ayd doth stand in need,
Yet doth he from his high exalted throne,
Survay the wayes men title here their own;
He sees the earth, the base of this faire frame
Intail'd to greatnesse, to their bloud & name.
Mete to the rich in Akers of such store,
That what makes one too proud, makes ten too poore.
Some of his walking earth he sees have gone
That rusts for use, too seldome being told,
And some againe so scanted in their need,
Their sinews crack before their belly feed.
Some choisest dainties Sea and Land afford

To surfet on, serv'd daily to their boord:
And some againe are so penurious fed,
They thinke they fare rich, if they purchase bread.
Anothers glory lyes upon his backe,
And having plenty, there appeares no lacke.
Velvets and Silkes, and Robes of endless waste,
Altering with humour to give fancy taste,
When as some other, whose successe more bad.
Tugs 60 yeares, like leatherne *Adam* clad,
For skins, or fig-leaves for to hide his skin,
Whose heart being plaine, he cannot this way sinne.
Whose totall substance, all his hopes to boot,
Was never worth the trust of such a suite,
What should I say of this unequall lot?
Would God this have it? surely I think not:
Though some distinctions he would have to be,
Yet not in such a terrible degree.
He would not have thee see thy brother lack,
Then slacke thy cost and cloath some naked backe.
He would not have thee see thy brother pine,
But him sustain'd from that excesse of thine.
If for thy selfe thy whole indeavours tend,

If what thou haſt thou would'ſt be thine heire
and ſpend,
Then know like that rich glutton, thou maiſt
crave
A drop, and be denide; becauſe he gave
Not to the needy, crums that did belong,
Droppes were denide him for to coole his
tongue.
This yeare there hath appear'd a ſtreaming
ſtarre,
Within our native Hemiſphere or clime,
But whether it brings us newes of peace or
warre,
Of plague or famine, who is't can divine?
Though ſome interpret it to change of ſtate,
Hoſtile invaſion, or ſome great mans end;
Rumors of Warres here landed to us late,
Or like particulars that they intend:
But ſince the Character hath ſuch a letter,
That none can underſtand but he that writ,
Let's feare the worſt, our ſinnes, and make us
better,
And to no other ends interpret it:
For in the ſame there's matter under-hild,
Which ſhall not to our knowledge be made
plaine,
Till the portent and purpoſe be fulfill'd,
For never came ſuch meſſengers in vaine.

How e're with meeknesse let us kisse the rod,
Hoping the best, yet leaving all to God.

Epit. 4. S. Tho. Becket.

Pro Christi sponsa, Christi sub tempore, Christi
In Templo, Christi verus amator obiit.

Englished:

For Christ his spouse, his cause, and Christs-tide,
Within Christs Temple, Christs true lover dy'd.

Epitaph 5. *Written by a religious Gent. before his death.*

Earth take my earth, Satan my sin I leave,
The world my substance, Heaven my soule receive.

Epit. 6. *Upon Ionas in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth inclose, nor stone me keepes,
I speake, I think, with living Ayres am fed,
In living Tombe, and in unfathom'd deep:
What wight besides my selfe for shame, or grace,
E're liv'd in death, in such a Tomb or place?

Epit. 7. *In Verolamium, a forgotten City sometimes neere Saint Albans.*

Stay thy foot that passest by,
Here is wonder to cry.

Churches

Churches that interr'd the dead,
Here themselves are sepulchred;
Houses where men slept and wak'd,
Here in ashes under-rak'd;
In a word, then to allude,
Here is Corne where once Troy stood;
Or more fully home to have,
Here's a City in a grave.
Reader wonder thinke it then,
Cities should thus dye like men,
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 8. *Upon a Chamber-maid.*

Vnderneath this stone is laid
A Ladle (sometimes Chamber-maid)
Who was pong, and plump, and pretty,
And yet a maid, alas, 'twas pitty.

Epit. 9. *Upon a love-sicke youth.*

Here lyeth he, he lyeth here,
That bounst, and pitty cry'd,
The doore not op't, fell sicke alas,
Alas fell sicke, and dy'd.

Epit. *On a rich covetous Lawyer.*

Within this everlasting tombe,
Whose house containes her dead till doome,
Is one possest here to abide,
That yet had liv'd, and had not dyed,
If death like him would have agreed

At any rate to have been feed:
Or if he could at poynt of death,
That sold his winde, have bought but breath,
This crosse to him could ne're so fall
T'have wedde the Church, that woo'd the Hall.

Epit. 11. *Vpon a Citizen.*

From wares and cares, and fained breath,
Here I at last am free'd by death:
If that my dealings were not just,
The more I feare, the lesse I trust:
What though a hundred Blue-coats sing,
My friends did mourne, the Bels did ring,
The earth receiv'd me with applause;
All doth not better mend my cause.
Fed I the hungry, cloath'd the poore,
Made I these friends to goe before?
No, I left wealth behind unspent,
Coynes unreceiv'd that I had lent:
And sutes unended wag'd by cost:
And all I left behinde is lost:
Good deeds I did, and gifts I gave,
Those went before me, those I have.

Epitaph 12.

A memento for mortality.

Taken from the view of the Sepulchres of so many Kings and Nobles as lye interred in the Abbey of *Westminster*.

Mortality behold and feare,
What a change of flesh is here?
Thinke how many Royall bones
Sleep within this heape of stones.
Hence remov'd from beds of ease,
Dainty faire, and what might please,
Fretted roofes and costly showes,
To a roofe that flats the nose.
Which proclaimes all flesh is grasse,
How the worlds faire glories passe;
That there is no trust in health,
In youth, in age, in greatnesse, wealth:
For if such could have repriev'd,
Those had been immortall liv'd,
Know from this the world's a snare,
How that greatnesse is but care,
How all pleasures are but paine,
And how short they doe remaine:
For here they lye had Realmes and lands,
That now want strength to stir their hands.
Wherefrom their pulpits seeld with dust,
They preach, In Greatnesse is no trust.

Here is an Acre sowne indeed,
With the richest royall seed,
That the earth did e're suckle,
Since the first man dyed for sinne,
Here the bones of birth have cry'd,
Though gods they were, as men they dy'd.
Here are Sands (ignoble things)
Dropt from the ruin'd sides of Kings,
With whom the poore mans earth being
showne,
The difference is not easily known.
Here's a World of pomp and state,
Forgotten, dead, disconsolate.
Thinke then, this Scythe that mowes downe
Kings,
Exempts no other mortall things;
Then bid the wanton Lady tread
Amid the graves of the dead,
And then these truely understood,
More shall coole and quench the blood
Then her many sports a day,
And her nightly wanton play,
Bid her paint till day of doome,
To this favour she must come:
Bid the Merchant gather wealth,
The usurer exact by stealth,
The proud man beate it from his thought,
Yet to his shape all must be brought.

A short Addition or Memento hereunto annexed upon the death of Queene ANNE.

See here this plot for all her store,
With greedy throat still gapes for more:
Which with our griefe, and her successe,
Concludes not now in emptinesse;
Formerly now sh' hath tomb'd in earth,
One great in good, as high in birth.
Vnto a hopefull Prince the Mother,
Wife to one King, and Sister to another.
A King her Father, every way born high:
Matchs great, liv'd great, in spheare of Majesty.
Yet notwithstanding this bloud, high descent
As rich in vertue and more eminent,
Respective, liberall, with a plenteous hand,
Where desert crav'd, or she might understand,
A needfull good, or seasonable supply,
To such her streame of goodnesse ne'r was dry.
Nor could the labourers (Heaven being her desire)
Who gave their verdict, sigh to want their hire.
For where that wisedom thought it fit to pay
It were her vertue not to keep't away:

Yet

Yet she with these & thousands more besides
From us was gon the moment that she dy'd
Gone like the fatall day of us deplor'd,
As soone to be call'd backe, as she restor'd:
For though she be from us so lately fled,
Shee's as far from life as *Adam* so long dead
Being gathered to that Sepulcher of Kings,
That best can shew they are but mortal things
Where sleepe the Scepter-bearers and their
sway,
That now remember not they had their day,
Where all our famous *Henries* doe remaine
Edwards, & *Richards*, that did rule & raign
Whose glittering swords by conquest kept
from rust,
Their glory ended, here convert to dust,
The mixture of whose bones that now doth
ake,
Me thinkes should mutine, and the building
shake,
To sympathize the royalty they had,
How simply they'r regarded, meanely clad:
Where they shall sleep untill that Trumpet
be blowne.
That rends up Sepulchers, and teareth stone
Severs the joynted buildings rais'd on high
Confusing all i'th twinckling of an eye,

A second addition or short memento of sor-
row, taken from the occasion of the sad Remem-
brance of the death of King Iames, *and that*
sorrowfull Visitation that succeeded in that last
and wonderfull Yeer, 1625.

O adde more noble ashes to this shore,
King *Iames* is follow'd now, those gone
before,
Impartiall Death that spareth no degree,
Hath fetter'd King in his captivity,
Hath seiz'd him, a King even from his birth,
The ancient'st, learnedst, peacefull King on
Earth;
To tell the great'st, no armour that they have,
Is proof to keep a Monarch from his grave.
Thus then I blazon life to be a stream,
Still gliding tow'rds the Sea; or like a dream
That is forgotten ere it can be told:
Or like a Glasse that doth no semblance hold:
Or like a Post in speed upon the way,
Or like to any thing that hath no stay.
Afflicted *London* in the face I see
Lately since mans short mortality,
When as the healthfull'st living drawing
breath,

Had

Had but a thread to cut 'twixt life and death
Of which sad numbers of some that deceast,
Thousands are mourners, and I not the least:
When every house like Ægypt might be seen,
None where the slaughtering Angel had not beene:
The Pestilence then spreading in the streets,
Threatning Mortality to all it meets:
'Gainst whom no humane strength of flesh and bloud,
Was able to withstand, but was withstood,
No Physicks help that's suckt from herb or tree,
Or stones, or roots, or what more virtuall be,
The least preserve, or rescue that might save,
But emptied housholds to fill up the Grave:
Let us then live, that we forget not why
We live, that have escapt, that is, to dye:
And let us thinke those happy gone before,
That have past Shipwracke, and are now on shore,
And here so live to dye, that when we end,
(As sure we once must part) Christ be our friend:
And then however whatsoe're befall,
In losing little, we have gained all.

Epitaph 14. upon the death of the eldest Sonne of one Master *Kitching*.

Here lyes one in flowre of youth,
Once his friends joy, now his parents ruth:
If Kitching be his name, as I have found,
Then death now keepes his Kitching under ground,
And hungry wormes, that late of flesh did eate,
Devour their Kitching in the steed of meat.
This was his lot, and Reader thy must be,
Ere long thy ruine, and the end of me.

Hereafter follow certaine Riddles, or witty Propositions.

Riddle 1.

Phinx, a certaine monster of *Thebes*, proposed a Riddle to all that passed by the way, which whosoever could not resolve, he carried to the top of a high rocke, and from thence threw headlong downe: which Riddle was as followeth:

Quod pedibus binis animal meat, absq; ruinis,
Mox graditur ternis, post claudicat atque quaternis.

Englished more at large.

What creature is that in the world, that first goes

goes on four feet, afterwards upon two feet, afterwards upon three feet; and last of all upon four feet again.

This, after the fall of many, was resolved by *Oedipus* to be a man, which first in child-hood, creeps upon his hands and knees, as upon four feet; afterwards in his better strength walks upon two feet; then in declining years walks with a staffe, as with three feet; and lastly in his second child-hood or decrepid age, creepeth upon all four again.

Riddle.

Sweet Lady such a boon I crave,
As being gone, again you have:
Nay, if you surfet my request,
Your gift returns with interest:
'Tis not so wanton as may shew
A Venus blush, a Cupids bow:
Such as your beauties sympathize,
when Cupids quiv'r is in your eys:
That blisse which answers my desire,
May parallel Diana's fire:
'Tis such as in a moments stay
Is given and is gone away:
Yet if you grant, you grant a blisse:
Sweet Lady tell me what it is?

Rele-

Resolution.

A Kisse.

Riddle 2.

By what strange marriage was it that this more strange kindred was produced, that two mothers should produce two sonnes, that should be the sonnes of their sonnes, brothers to their husbands, and uncles to each other, and yet both lawfully born in wedlock, and they their true mothers?

Resolution.

These two women had two sonnes that married crosly one the others mother, & had each of them a sonne therby, which were thus allied, as before mentioned.

Riddle.

What part of man, may that part be,
That is an implement of three,
And yet a thing of so much need,
No woman would without it wed,
And by which thing, or had or lost,
Each marriage is made up or crost.

The Resolution.

The heart of man, a triangle figure, the beginning of love, and of every match likely to prosper.

Rid 4. *Homers fatall Riddle.*

Certain Fishermen upon the Sea, having

been

beene freeing themselves from vermine, meeting *Homer* by the shore side, propoled this Riddle unto him: What is that which having taken we have lost, and having not taken, we have kept still, meaning indeed their vermine: which he dreaming of their fishing dyed for griefe, because he could not resolve it.

Riddle.

First my mother brought me forth, whom shortly after I the daughter, bring forth my mother againe.

Resolution.

Of water is first made Ice, which after melts, and brings forth water againe, and the daughter brings forth the mother, as the mother first the daughter.

Riddle.

What one man was that that slew at once the fourth part of the world?

Resolution.

Cain that slew his brother, when there were but foure persons in the world.

Riddle.

Who were those that fought before they were borne?

Resolution.

Jacob and *Esau* in their mothers wombe.

Rid-

Riddle 8.

What Sepulcher is that, and where doth it stand,
That toucheth neither heaven, nor earth, nor sea, nor land?

Resolution.

The Tombe of *Mahomet*, being a Chest of Iron, drawn up by load-stones, to the top of *Mecha*, a Church belonging to the Persians, whither the Turkes goe on Pilgrimage, as Christians to *Jerusalem*, to the Sepulcher of Christ.

Riddle 9.

There was a man bespake a thing,
Which when the owner home did bring,
He that made it did refuse it,
And he that bought it would not use it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Resolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two sisters standing over a Tombe, thus bewailed the dead therein interred: Alas, here lyes our mothers husband, our husband, and the father of our Children, and our father: how could that be?

Reso-

Resolution.

It is meant of *Lots* daughters, over the Tombe of their father.

Riddle 11.

That which thou lookest on with thy eye (O Traveller) is a Sepulchre, yet without carkas, is a carkasse, yet without her Sepulchre, and how can that be?

Resolution.

The pillar of salt *Lots* wife was turned to *Josephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

Riddle 12.

Two Gentlemens Stewards were sent to the towne to buy wine, and the one making more haste then the other, had bought all the wine, which was onely 8 Gallons: returning homewards, met the other, who was going thither, told him he had bought all that there was, nevertheless he would be content to let him have halfe, so he could measure it just in his measures, which were a 3 gallons, and a 5 gallons, and how was that done?

Resolution.

In this manner, first, he filled his measure of three gallons, puts it into the measure of five gallons, fils the three againe, puts two

the five, then puts the one into the th, then puts the one into the five, and ills the measure of three, and puts it into five, having one single gallon before, ch to made it foure, and so equally mea- it forth.

Riddle 13.

nsis silvis venor bis quinque catellis,
d capio, perdo; quod non capio mihi servo.

Englished.

thickest woods I hunt with Beagles ten,
the chase: which when I doe desery,
possesse me of not usefull then,
and what I take not, onely that keep I.

Resolution.

scratching his head with both his hands.

Riddle 14.

learning hath fed me, yet I know no letter,
have liv'd among Bookes, yet am never the
letter:
have eaten up the Muses, yet I know not a
Verse,
What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth teares with-

out

out sorrow, takes his journey to heaven, [illegible] dyes by the way; is begot by another, yet [illegible] other is not begot without it:

Or thus:

What is that which if it be seen cannot [illegible] taken, if it be taken, cannot be held, & wh[illegible] it is thought to be something, by and by [illegible] turnes into nothing.

Resolution. Smoake.

Riddle 16.

When I lived, I fed the living, now I [illegible] dead, I beare the living, and with swift [illegible] walke over the living.

Resolution.

A ship made of an Oake, growing, [illegible] Hogs with Acornes, now beares man, sw[illegible] over fishes.

Riddle 17.

Christopher bare Christ, Christ bare [illegible] World, where then stood *Christopher's* feet.

This must be answered by another *Oed[illegible]* or *Palemon*.

Riddle 18.

First I was small and round like a Pearle,
Then long and slender, as brave as an E[illegible]
Since like a Hermite I liv'd in a Cell,
And now like a rogue in the wide world [illegible] dwell.

Res[illegible]

Resolution.

First an Egge, then a Worm called a silke-worme, then inclosed in a huske, and last of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth speake, and yet is dead.

Resolution.

A Bell, which when it is cast, is founded in the ground.

Riddle 20.

Farre in the West, I wot not where,
The trees men say, which Oysters beare,
That Oysters should be bred so high,
He thinkes it soundeth like a lye.
That female plants, I know that's true
London streets beare Oysters new,
And fish and flesh, and now and then,
They beare I tell you handsome men.

Resolution.

Every man or woman is a tree turned upwards, and upon such trees you know what [illegible] are borne in *London*.

Riddle 21.

[illegible]day, like one that's in disgrace,
[illegible]steth in some secret place,

And

And seldome peepeth forth his head,
Vntill day-light be fully fled;
When in the maids or Good-wives hand,
The Gallant first had grace to stand;
Whence to a hole they him apply,
Where he will both live and dye.

Resolution.

A Candle.

Riddle 22.

One evening as cold as cold might be,
With frost and haile, and pinching weather,
Companions about three times three,
Lay close all in a pound together.
Yet one after other they tooke a heat,
And dyed that night all in a sweat.

Resolution.

A pound of Candles.

Riddle 23.

A man and no man, seeing and not seeing,
in the light and not in the light, with a
stone and no stone, strooke a bird and no
bird, sitting and not sitting, upon a tree and
no tree.

Resolution.

Androgeus the Eunuch being [illegible]
in the twilight strooke a Bat with a p[illegible]
stone, sitting upon a mustard tree.

Hereafter followeth certaine seasonings, or Iests, to laugh out the end of a short Discourse.

Iest I.

VPON a time at a Banquet certaine friends meeting to be merry, to further their purpose, one began to broach this proposition: What part of the body is the most worthiest. (To which one replyed) the eyes: another, the heart: a third, the braine, some one thing, some another. *Antonius* being bid to speake, said, the mouth, because it is kist in salutation, he held to be the worthiest: another held that to be the noblest part we sit with, because by that the honesty and welfare of the whole body is preserved; and againe for a second reason, because that ever was accounted the most noble and worthy part or person which first is knowne, and that is the hindermost part: to which probably they all seemed to consent. And this last resolution for that time carried it, until a second time meeting with *Antonius* upon a like occasion, *Antonius* remembring the applause upon his argument held and received, gratifies this opponent at first sight with a cracke from his neather-

most parts, who thereupon seemed to be very angry. *Antonius* answered him, he had no reason for it, since he saluted him according to his owne argument, with the most worthy part, and that which he had preferred before the mouth: and so with laughter on all sides, the controversie ended. And therefore though *Claudius Cæsar* made a law, that escape should be no lesse of reputation, yet here it was taken the contrary, and held,

Non est urbanus cui retro sibilat anus.

Iest 2.

There was a Centleman upon a time, that from no great reason that he had, took occasion to commend the cleerenesse of his Beer, as another upon a time to Sir *Thomas Moore*, the well-relish of his hop: To the first it was answered, that if it had beeen a little more cleare, one should hardly have known it from water: to the other, if it hopped a little further, it had hopped into the Thames.

Iest 3.

A certaine King had a foole, that kept a note-booke of all the follies (at least with those which he thought follies) committed or about the Court: Vpon a time an *Aquitanian* Horse-rider that professed great skill

Horse-

Horse-fle sh, chanced to arive there, whose qualities being made known to the King, the King imployed him with three thousand pounds to buy horses in *Barbary*: which the Foole understanding, put down in his note-booke: which when the King heard of, he seemed offended, and would know of his Lackwit why he had noted that? because (quoth he) I thinke he will come no more to you: But what (quoth the King) if he come again? Then (quoth he) I will put you out, and put him in.

Iest 4.

Marcus Tullius Cicero, seeing his brother *Quintus Cicero's* Picture very largely drawn to the middle, he being a man of very little stature, told the Painter, his halfe brother was bigger than his whole.

To which purpose *Lentulus* said, when he saw his little Nephew weare a great Sword, Who hath tyed my kinseman to his Weapon?

A Foxe sitting in *Finsbury* fields, was looking to *Pauls* steeple; a Maid comming by with two hens in her hand, asked the Foxe what he thought on? quoth he, I thinke the weather-cock hath more wit than all [illegible] that are dead, for all that are dead,

dyed for want of winde, and he hath plac
his beake so high, that he is ever sure of wi
enough: and so he would have had her He
to this Cocke, to have made the wiselt bro
in Christendome.

A certaine gybing companion walk
London streets, saw a Gentlewoman cro
the way, whose Gowne proclaimed A
quity by its many taffels: he willing to try
wit upon the rudenesse of her garment, we
with much reverence unto her, and tak
up the forepart of her gowne, kist it: be
demanded the reason, answered, 'Tis a ho
Lady that I bestow upon Antiquity: Ala
quoth she, if it be so, I pray kisse my taile,
that is ten yeares older then my gowne.

A Fryer upon a time being dispos
tell mysteries, opened to the people, that
Soule of man was so little, that eleven th
sand might dance upon the naile of
thumbe: one marvelling much at that, qu
he, I pray you Master Fryer, where shal
Piper stand?

Iest 5.

A certaine Philosopher knocking
great mans doore, the Porter espying
but in a meane attire, the doore would
opened, which he perceiving, immed

goes backe, and changing himselfe into rich [illegible], repaires to the doore againe, and knockes, and was forthwith let in: who entring, ever as he went along he kissed his garments, and made obeysance unto them: the reason being demanded by the Master thereof, he was thus answered, *Honoro autem honorantem*, I honour those that honour me; for where poore vertue could not enter, rich vices made way.

Iest 6.

A certaine Player being sicke and lying on his Death-bed, the Priest came unto him, and exhorted him to make his Will, which he said he would most willingly doe: for (quoth he) I have nothing but two Geldings to dispose of, and I give them to the Knights and Barons of the Land.

And when the Priest asked him why he rather gave them not to the poore? He answered, I doe as fortune doth, and she hath given all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Iest 7.

A certaine rusticall Clowne came to an [illegible] deacon, and told him he had married a woman which was poore, but heretofore

had been rich; asking his advice if he might not put her away and marry a richer, who answered he might not: Why Sir (quoth he) you have got a divorce from your poore Benefice, and taken a richer.

Ieſt 8.

A poor old Woman being ſick and weake, bequeathed after her death unto the Prieſt her Henne, becauſe ſhe had nothing more. Now the Prieſt came and tooke her away, ſhe yet living: quoth the Woman, now I perceive that our Prieſt is worſe than the Divell, for I have often times bid the Divell take her, and the Foxe take her, and yet they ſpared her me; but once the Prieſt, and ſhe is gone.

Ieſt 9.

A great Lady meeting a ſimple Gentleman, demanded of him when his wife ſhould be brought to bed? quoth he, even when it ſhall pleaſe your Ladiſhip.

Ieſt 10.

A certaine boyſterous Ruſticke, yet prompt and conceited, travelling on the way with a long Pike ſtaffe on his neck, was ſuddenly and furiouſly aſſaulted by a great Maſtiffe, which came upon him with open mouth and violence, as if he would

at once devoure him; who presently to withstand the danger, by reiscue of himselfe, runs the pike and sharpe end thereof into his throat, whereupon he presently died, which the owner thereof seeing, comes earnestly to him, and between threatning and chiding, asked him why he strooke him not rather with the blunt end of the staffe? Why Sir, quoth he, because your Dog run not at me with his taile.

Ieſt 11.

A Witch condemned to be burned, and at the stake, espyed her Sunne, to whom she called very earnestly for drinke, which he denying to give, she the more earnestly craved, telling him she was exceeding dry. Oh quoth he, no matter Mother, you will burne the better.

Ieſt 12.

A certaine vaine-glorious Souldier bragged in all places that he came of nine Kings that he had of his kindred, and going about to name them, could name but sixe: a Player standing by, told him he knew the rest; the three Kings of *Colaine*.

Ieſt 13.

A certaine Astronomer had divined of King *Henry* the seventh of *England*, that he

should dye in such a yeare; the King hearing of it, sent for him, and questioned if he were an Astronomer? who told him that he did professe that art: The King asked him if he could fore-tell where he should be in the Easter holy-dayes? he answered, he could not: then quoth the King, thou shalt see me divine more certainly, for I tell thee thou shalt be in prison, whither he sent him during the time, and shortly after released him, bidding him withall release his errour; for his destiny hung on no starre within the Element of his reach or capacity.

Iest 14.

One asked a prostitute Lady of *Florence* how her children so likely resembled her Husband, she so usually commercing with others? answered, I suffer no other to board my ship before her carriage be full.

Iest 15.

One asked a Painter, why, seeing he could draw such excellent proportions, he begot such deformed children? who answered, *In tenebris quidem fingo, sed in die pingo*; I make the one in the light, and the other in the night.

Iest 16.

A certain [conceited] traveller being at a Ban-

Banquet there chanced a flye to fall into his cup, which he being to drinke tooke out for himselfe, and afterwards put it in againe for his fellow: being demanded his reason, answered, that for his owne part he affected them not, but it might be some other did.

There is extant to this jest an Epigram of Sir *Tho. Moores*, which I have here inserted:

Out of his Glasse one tooke a flye,
In earnest or in jest
I cannot tell, but having drunk,
Return'd it to the rest:
And for he would offencelesse seeme,
He shewed his reason too,
Although I love them not my selfe,
It may be some here do.

Jest 17.

One asked a merry blinde man, in what place he lost his eyes? who answered, from either side his nose. So likewise *Diogenes* being at dinner with a bald man, thus said, Honest friend, I will not speake to thy consumely, but commend the haires that flow from so bad a head. But this was from *Diogenes* (saith the Traveller) otherwise these sharpe taunts are in no wise to be used at

no

Table, for it is observable, that at meals these few precepts principally among some other, are to be regarded and kept. 1 To picke no quarrels. 2 To tell no long tales. 3 To tell no sad newes. 4 To talke of no State-matters. 5 To lay no wagers. 6 To make no comparisons. 7 To take no Tobacco. 8 To propound no difficult questions, &c. As when upon a time a Lawer and a Divine met at dinner, the Lawyer proposed this question; when *Lazarus* had been foure dayes in the grave, where was his soule in the meane time? to that the Divine to quit his question, asked him another: Who was to have his lands if he came againe to claime them? But of this we conclude, a merry, affable, and pleasant countenance, with conceited and witty jests, seasoned with light and well relisht Discourse, is fit Table-talke, and carriage to be used at such times.

Jest 18.

It is reported of one *James de Castellan*, Bononian, a man of eminent knowledge and learning, but exceeding little of stature, an Ambassador to Pope *Boniface* the eight, so much, that delivering his Embassage, the Pope imagining that he kneeled

on

on his knees, made unto him long action with his hands, that he should rise up, untill one of his Cardinals gave him to understand that he was another *Zachens*.

Iest 19.

A certaine Fellon condemned, and at the place of Execution began to dispute with the Iudge, by what conscience he could hang him a poore theefe, and no malefactor; who asked him by what conscience he could take from another that was not his? And thus the controversie began and continued, till at last the Hangman turnes him off, and so ends the strife.

Iest 20.

A fellow poore and improvident, compelled on a time to take up his lodging on the ground, which may be termed a field bed, where tumbling and tossing all night long on his hard couch, he could not sleep; in the morning rising up, he cast downe his eye on the place where he lay, and espyed a feather: O quoth he, now I see the cause of my trouble, that all this night I could not rest: I wonder, if one feather can trouble mee so much, how they doe that lye upon thousands.

Iest 21.

A Bishop on a time examining one that sought to be admitted into the Ministery, asked him how many Sacraments there were? to which question he after a long pause answered there were 9. Nine, quoth he, how prove you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectation.

Iest 22.

One came to an Alderman to solicite him in the behalfe of a friend of his, to lend him a 20 pound upon a Statute, who had been round about the world with Captain *Drake* in a ship. A hundred pound quoth he? I will not lend a 20 pence, for he that could endure to be pend up three years in one ship, in hunger, thirst, and misery, will not care to lye in the [illegible] all his life.

Iest 23.

[illegible] a merry conceited fellow which was the best husband for a yong [illegible] wench to marry? quoth he, let her [illegible]

ry an old man, and so she shall be sure to keep fasting nights enow: being asked by another, what Trade he thought best: quoth hee, A Cutpurse, for hee hath no sooner done his work, but he hath his money in his hand: But quoth a third, A Shoomaker is a trade of good authority, for he can set any one in his stocks, and at his pleasure can ease him at last.

Posies for Rings.

The Apologie.

GOod Sir, a Posie for my wit can favour
No Motto worthy of my Mistris favour,
This that dislikes me; such a word may move
Her Critick thought to bid adieu to love:
If these, those, them within a Ring I bring her
It will disparage so divine a finger:
Such is the warrant, that admits a Passe
To this discourse, forbids a Critick Asse
Disgorge his censure; bids an equall eye,
Peruse a Posie to my Poesie.

In

Enamely Hue,
None like to you.

When *Cupid* fails,
Thy eye prevails.

In thee the Graces,
Have choiceſt places.

In thee each part,
Doth catch a heart.

Who to aſpires,
To ſee, admires.

Each heart ſhews duty,
Stand at thy beauty.

My joy will die,
If you denie.

Thy Graces move
My ſoul to love.

A loyall breſt
More flames oppreſt.

Love takes no loſſe,
Though friends are croſs.

Tis love alone,
Turns two to one.

That friend is true,
Whoſe treaſur's you.

My fancy is
Endleſſe as this.

Though friends croſs love,
Wee'll meet above.

My heart, ay mee,
Is fled to thee.

Some comfort give,
By thee I live.

Each day I die,
If you denie.

True love appears
In midſt of tears.

In body two,
In heart but you.

I'me what I ſhow am,
The other part.

I ſeek to be
Not thine, but thee.

A CONCLUSION TO THIS Book, in way of answer to him that demanded what was the perfect use of Books.

A. To increase knowledge, confirm judgment, compare the times past with the present, and draw use out of both for the future: to bring forth the dead, speaking and conferring their knowledge to the living according as the Poet to this purpose wittily writeth:

O blessed Letters that combine in one
All ages past, and make one live with all:
By you we do conferre with who are gone,
And the dead living unto counsell call, &c.

Books, the most sweet, commendable and delectable houshold-stuffe in the World, the most free and trusty reprovers: for, *Nullus amicus fidelior quam liber*. Those dead yet living Companions, those regular Obsequies, that speak not but when they are desired, and no longer, then they are contentive. From their

their treasury: what continuall Physick hath the word received to purge out the dulnesse of naturall capacity, and the very image of death, as the Poet stiles it.

Nam sine doctrina vita est quasi mortis imago.

Yet from this sweet and excellent society what a part of the World are exempted and live in darknesse? Therefore thou which enjoyest the use thereof, and art conversant in their Counsels, be more in goodnesse as thou art in knowledge, and then this conclusion shall well befit thee, thy house and thy household stuffe.

Conclusion.

Tum felix domus est, & tum numerosa supellex,
Cum pius est Dominus, & bene parta domus.

Englished.

Happy the house, the goods whereof excell,
When th' owners godly, and those gotten well.

FINIS.

THE COVNTRY-MANS COUNSELLOR.

OR,

A neceſſary addition to this yeerly *Oracle, or Prognoſtication.*

Calculated by Art, as a Tutor for their help, that otherwiſe buy more *than they underſtood.*

Beginning with this Yeer of our Lord God, 1636. And ſo continuing forward, as the benefit *and uſe ſhall encourage.*

With many other neceſſary Rules and Obſervations, of much profit and uſe being *known.*

By E. P. *Philomathem.*

LONDON,
Printed by *Thomas Harper*, for *Nicholas Vavaſour*, and are to be ſold at his ſhop in the inner Temple, neer the Church,
1638.

TO THE BUYERS YEERLY of *Almanacks* and *Prognostications*.

Præfatio sive Admonitio pia & utilis.

THou, whose short span of life, as plain appears,
Hangs but upon the waste of some few yeers,
Which that Arithmetician best of men
Cast but in his account threescore and ten,
How soon they will determine, dig thy grave,
Then mayst observe, what fees what mings they have.
How with no sound they wheel their time about
Eating with silent Leers and Leases out.
As here's a date but yesterday renu'd,
Nor more it seems, yet doth a yeer conclude,
In which the Diary of thy life
Is now run out, and that small value left:
Wherewith 'twas purchas'd; if thou not extend
Thy thoughts to make it thine for-forth thy friend.
That every yeer thy Almanack thou buyest.
Tis not one yeer nearer to the yeer thou dyest:
And from that meditation so prepares
Thy life, that death ne're seize thee unawares.

One

One yeer thou to another yielding roome,
Have fild up many a Sepulchre and Tombe,
Fretted out Brasse with age, Marble without,
Converted generations into dust.
From which collect, though ne're so young thou bee,
This may be Doomsdays finall yeer with thee:
And from that motive such a method borrow,
As thou shouldst live an age, or die to morrow.

THere are three good things that attend on the habit of early rising:

It furnisheth us with { *Animi* / *Corporis* / *Fortunæ* } *bonis* { that is, it makes us { Holy, / Healthy, / Wealthy }

When the Countryman is risen, let him first thank God for deliverance past, and pray for a future blessing; then let him view and revise his grounds; if he sees any thing amisse, let him write it down in a pair of Tallies that he shall always carry about; and when he comes home to dinner or supper, let him tell his chief servant, that immediately it may be amended: This action as it is healthy to his body,

will

will by experience be found wealthy to his purse.

A briefe Chronology of the times wherein these famous men lived and died.

	Anno mundi.
Aristotle,	3641
Homer,	3003
M. T. Cicero,	3909
Virgil.	3999
	Anno Domini.
Saint *Augustine,*	401
Saint *Anselme,* Bishop of *Cant.*	1081
Agrippa the Magician.	1551
Saint *Bernard.*	1131
Saint *Chrysostome.*	401
Erasmus.	1529
Martin Luther.	1521
Melancthon.	1531
	Yeers.
Since London *and* Paris *were paved.*	425
Since the building of London *Bridge.*	444

Of

Of a Yeer, and what it is, and why it is most properly called Annus.

THe word *Annus*, which most properly signifieth Circle, or Compasse, is here termed for a Yeer, which is properly that space of time, that the Sun runs through the whole Signes and Zodiack, and the reason therof is, for that as little Circles are called *Annuli*, Rings, so the greater Circles of time are called *Anni*, Yeers, or Circuits, because they ever run round, and with continuall compasse environ all things within the verge of Age.

Q. What are the parts of a Yeer?

A. It contains
- Moneth Solar. 12
- Lunar. 12
- Weeks. 52
- Days. 365
- So many as there are veins in the body of man. 8766
- Hours.

The Yeer Astronomicall, or *Julian* Yeer adhereth to six Houres, and six Minutes, which every fourth Yeere increase to a day; which maketh the Leap-yeere, or *bissextile*, commended of *bis* and *sextus*, because the sixt day next before the Calends of *March* is twice repeated, or reckoned, which indeed is the 25 of *February*, Saint *Matthias* day; adding to the Moneth of *February* one day, from whence proceedeth the difference between us, and other forraigne accounts.

Q. *Why is it called the* Iulian *Yeer?*

A. Because *Julius Cæsar*, the first *Roman* Emperour, caused the Yeer according to the Circle of the Sun, to be reduced to the number of days and houres before expressed: And whereas *March* was the first Moneth of the Yeer with the *Hebrews* and *Romans*, as now with us: and *July* was the fifth moneth, called by the *Romans Quintilis*, the fift moneth, *March* being the first: which *Julius Cæsar*, born in that moneth altered, and called it *Julius*, or *July*: as *Augustus Cæsar* (in whose raigne Christ was born) the Moneth *Sextilis*, or sixt Moneth after his owne name *Augustus*, now *August* with us; and so reckoning from *March* the first moneth, *September* (according to his signification, will be the se-

seventh moneth, *October* the eighth moneth, *November* the ninth, *December* the tenth moneth, which if you reckon from *January* they crosse their names.

Q. The holy Scriptures make mention of sundry things done at certaine houres of the day not like unto the houres of our account; as in S. Johns Gospell, the Rulers sonne healed of his sickenesse, it is said, at the seventh houre the ague left him: and the labourers that came into the Vineyard, came at the eleventh houre: and Christ in his passion, it is recorded by the Evangelists, that at the sixt houre was darknesse over the whole earth, and about the ninth houre he cryed with a loud voyce, and so gave up the Ghost. Now I would know by our account, what houres of the day these were, and the rest?

A. The Iewes did divide their Artificiall day into foure quarters, allowing to every quarter three houres, accounting the first houre of the first quarter, at the rising of the Sunne, and the third houre of the first quarter, they called the third houre; and the third houre of the second quarter, they called the sixth houre, which was mid-way: the third hour of the third quarter, the ninth houre, and the second houre of the fourth quarter

eleventh houre: and they called the
lfth and last houre of the day, Eventide.
the Rulers sonne being healed at the se-
nth houre; it was with us at one of the
ocke in the afternoone: and the sixt houre
en darknesse was upon the earth, at mid-
with us: the ninth houre when Christ
ded up the Ghost, three a clocke in the
rnoone; the Labourers that came at the
houre, came at five of the clocke in the af-
noone, or an houre before Sun-set.

Q. How divided they their night?

A. They divided their artificiall night like-
into four quarters, called by them the
watches of the night: for the first three
was the first watch, during which time
the Souldiers both young and old of any
tified Towne or Garrison, were wont to
ch: the second three houres, called the
nd watch, was about midnight, at which
the young souldiers onely watched: and
third quarter of the night containing also
houres, was called the third watch, in
season the Souldiers of middle age did
h: and the last three houres, called the
watch, was about the breake of day,
ich the old souldiers onely watched.
he day is accounted with us for pay-

ments of money betweene Sunne and Sun; but for inditements of murther, the day is accounted from midnight to midnight, and so are fasting dayes. *Vt supra.*

Q. How in the moe pure and ancient times, from the examples of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens; and called after the names of seven Planet, or their gods?

A. One or the first from the Sabbath, two or the second from the Sabbath, three or the third from the Sabbath, and so of the rest.

Our yeerely Almanackes make mention (which many read, but few understand) of the *Golden number, Epact, circle of the Sunne, Roman Indiction*, and such like; of which I desire to know some reason or use.

And first of the Golden number, what it is, when it beginneth, and why it is so called.

THe Golden number is a number of 19. proceeding from one to nineteene, and so begings againe at one: and is so called, because it was sent in Golden Letters from *Alexandria* in *Ægypt*, to *Rome*: and it is the number of nineteene, because in nineteene yeares the Moone doth make all her sundry

motions

motions and changes, and returneth again to the place where she first began. To find out the aforesaid Number, adde one to the yeere of our Lord, whereof you enquire, and divide the same by nineteene, and the remainder shall be the Golden number. This golden number was devised to find out the Feast of Easter.

What is the Epact?

THE Epact is a number not exceeding 30. because the Moon betweene change and change never passeth 30 daye.

The Epact is thus found out: multiply the Golden Number of the yeare by 11. the Product whereof, if it be under 30. is the Epact, but if it be above 30. then divide the Product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serveth to finde out the age of the Moon.

The Golden Number, and Dominicall Letter, change the first of Ianuary, and the first of March. Easter day never falleth lower then the 22 of March, never higher then the 25 of Aprill.

Shrove-sunday hath his range betweene the first of February, and the 7 of March: Whitsunday, betweene the 10 of May, and

the 13 of June: And for a rule for shrove tide, the Tuesday after the second change of the moone after New-yeares-day, is always shrove-tuesday.

What is the Equinoctiall, and wherefore is it so called?

THe Equinoctiall is a great Circle, which being in every part equally distant from the two poles of the World; divideth the Sphere in the very middest thereof into two quall parts, and therefore it is called of some the *Zone*, or girdle of the world.

It is called the Equinoctiall, because when the Sunne toucheth this Circle, which is but twice in the yeare, it maketh the day and the night of an equall length throughout the world: which Equinoctiall happeneth in the Spring and Autumne, about the 11 of March and the 13 of September.

Q. What are those 12 Signes or Images placed before our Calendars, about the Anatomy of mans body?

A. Those 12 Signes or Images are 12 Starres every one of them containing many Starres whose influences are very powerfull upon humane bodies.

Q. What makes the full Moone, and what procureth the Eclipse?

A. Her opposition against the Sunne makes her full, but her Eclipse or darkning is caused when the Sunne is opposite unto her diametrally, and the earth in the midst betweene them both, which being thicke and not transparent, casting his shadow to that poynt which is opposite to the place of the Sunne, will not suffer the Moone to receive any light from the Sunne; without whose supply she is alwayes a darke body, for from it she borroweth her light.

Of what substance be the Starres?

THe Stars be of the same substance that the heavens be wherein they are placed, differing onely from them in thicknes, which dimension makes them more apt to receive and retaine the light of the Sunne, which thereby become visible to sight; for the Heavens themselves being pure, thin, and transparent, and without colour, are not visible as the Stars which shine as well in the day as in the night, although not perceived by reason of the Suns great light.

Q. What motion have the Stars?

A. The selfe-same motion that the heavens have wherein they are placed, which is as some, by the *Primum Mobile*, or first mover turned by God himselfe, as every one of

the reſt, by his proper intelligence: and whereas the 7 Planets or wandring Starrs do change their places, now here, now there, that is not by their owne proper motion, but by the motion of the Heaven, wherein they are placed; for a Starre being of a round ſhape, hath no members to walke from one place to another, but onely by the motion of the Heaven wherein they are fixed.

Q. What compariſon is there in their greatneſſe between ſome Starres and the Earth?

A. Though the farre diſtance of them from the earth, makes their rayes approach our eye in a ſharpe pointed Angle, whereby they ſeeme to our ſight and judgement no broader then one hand bredth: Yet is every fixed Starre farre greater in compaſſe then the whole earth. Every wandring Star likewiſe bigger than the ſame, *Venus* and *Mercury* excepted, and likewiſe *Luna*, which is but the 39. part of the earth.

Sol bigger then the Earth	166	*Timei.*
Saturne	95	
Jupiter	91	
Mars	2	
Venus leſſer then the earth	32	
Mercury leaſt of all, and is contained of the earth	3144	

The nature of these 7 Planets or wandring Stars.

Saturne is cold and dry. *Jupiter* hot and moist. *Mars*, extreme hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna* cold and moyst. And so likewise of the numberlesse rest of those smaller, many have their portents and significations, especially of those 1022 Starres that are more precisely noted and knowne.

Of the seven Ages of mans life, with the predominancy of these 7. Planets or wandring Starres in every one of them.

The Astrologians have divided mans life according to the division of the world, into 7 Ages, over every which Age, one of these Planets or Starres have their Regiments assigned.

1 The first Age is called Infancy, which beginneth with the first child-hood, and hath his countenance for the space of seven yeeres, over which *Luna* or the Moone reigneth, as may well appeare by their moysture agreeing with the influence of that Planet, Queene over Seas, & flouds, and Children.

2 The second age is Child-hood, which goes onward 7 yeares more, and continueth till the 14 year of their life, over which *Mercury* is assigned Patron, for then participating of their Regents influence, Children are inconstant; yet of some comprehending capacity, somewhat inclinable to learne.

3 The third Age proceedeth forward 7 yeares, and is termed *Iuventus*, youth, or Stripling age, it wanders betweene 19 and 22. over which season *Venus* is predominant; for then they are amorous, lustfull, loathfull of childish follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22. and endeth at 34. containing 12 yeares. In the which station the epithete or Denomination, is a young man: over this age the Planet *Sol* is chiefe Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the understanding; and to exhale and sucke up the thick mist of ignorance, and folly, and then begins a man to know he is a man.

5 The fift Age is called *Virilis*, or mans Age, and that proceeds where the other ends, and continueth forward sixteen yeares, over which season *Mars* is chiefe governour.

Now is the time a man begins to be covetous, churlish, cholericke, &c.

6 The sixt Age runs forward 12 yeares more, and leaves him not till he hath numbred 62. This age is termed old age, though his toe touch but the heele thereof. Now over this *Jupiter* is predominant, and he encline th to Iustice, moderation, & Religion, and all other actions of goodnesse and piety.

7 The seventh and last Age, continueth forward 18 yeares, it leaves a man at 80. in the clawes of weakenesse and infirmity: For age it selfe, without sickenesse, which seldome lives at oddes therewith, is an infirmity: to this decrepit age few creepe to, by reason of the Planet *Saturne*, which is most melancholy and slow of all other, thereby his evill influence more inforcing a man to decline and droope, become froward, cold and melancholy, then otherwise he should.

Likewise these foure divisions of mans life are compared in their manner to the foure Seasons of the yeere.

1 His Infancy to the Spring, hot and moyst.

2 His youth to the Summer, hot and dry.

3 His Man-hood to Autumne, cold and moyst.

4 *Senectus* or old age, to Winter, cold and dry.

Q. Why did men live longer before the floud then since?

A. Before the Deluge, the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seene, from which innumerable defects and diseases doe proceed. The earth was more fruitfull, wholesome, powerful in her Hearbs, Plants, and vegetables, their effects and vertue better known: which ever since the floud, that wasted away her fatnesse, have lost much of their operation, and now since with age more infeebled in these weake and sickly seasons of our times, of which one thus writeth to our purpose;

And now the Springs & Sũmers which we see,
Like sonnes of women after fifty be.

Lastly, they were more continent in their lives, more satisfied in their desires, by which since gluttony and her new Cookery, have kild more then the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged,

charged the influences of the Planets better knowne, and how they worke upon humane bodies, as the same author to the same purpose wittily followeth it.

Then if a slow-pac'd starr had stolne away
From the observers marking, he might stay
Two or three hundred yeares to see't againe,
And so make up his observation plaine.

Q. How may a man keepe himselfe from sicknesse?

A. By rectifying those six non-naturall things whence all diseases spring:

1 Dyet.
2 Retention and evacuation.
3 Ayre.
4 Exercise.
5 Sleeping and waking.
6 Perturbations of minde.

And in dyet he ought to observe.

The { Substance. Quantity. Quality. Custome. Time. Order.

Q. How is the world divided?

A. Into two essentiall parts of the Celestia-

ſtiall and Elementall part, of which the Celeſtiall part containeth the 11 Heavens or Spheres, which are thus numbred.

The
1 Is the Sphere of the Moone.
2 Of *Mercury*.
3 Of *Venus*.
4 Of the *Sunne*.
5 Of *Mars*.
6 Of *Jupiter*.
7 Of *Saturne*.
8 Is the Sphere of the fixed Stars.
9 Is the Sphere of the ſecond moveable.
10 Of the *Primum Mobile*, or firſt mover.
11 The *Empyreal* Heaven, where God & his Angels are ſaid to dwell.

The Elementall part doth containe the foure Elements, *viz.*

1 The Element of fire next to the Moone, and ſo downeward.
2 The Element of the Aire.
3 The Element of the Water.
4 And the loweſt of all, the earth.

Q. If there be ſo many ſeverall heavens, how comes it to paſſe, that all theſe to the eye ſeeme but as one entire body?

A. The reaſon hereof, is, becauſe they are

are all so cleere and transparent, that though they involve and cover one another, as the skin or scale of an Onion, yet being in their nature more bright, pure, and subtill than either Crystall, or the most transparent Glasse; the sight doth pierce through them all as one, and viewes them all as one, although they are several, and of exceeding great thicknesse.

2. Into how many Regiõs is the aire divided?

A. The Aire is divided into three Regions, by the naturall Philosophers, both of ancient and moderne times: that is to say, into the highest, lowest, and middle-most Region: in the highest Region turned about by the Element of fire, are bred all Lightnings, Firedrakes, Comets, Blazing-stars, and such like.

In the middle Region, all cold and watry impressions; as Frost, Snow, Ice, Haile, &c.

In the lowest Region somewhat more hot, by reason of the beames of the Sunne, reflecting from the earth, are bred all clouds, dewes, mine, and such like.

A fourth observation thereof.

If the Sun shines on S. *Pauls* day, it betokeneth a happy and prosperous yeare.

If on Candlemas day, a cold and hard succeeding winter, according to the verse.

When

When on the Putrifaction Sun hath shin'd
The greatest part of winter comes behind.

Likewise it is observed, that if the Sunne shine on Easter day, it shines on Whitsunday likewise.

A briefe discourse of the Naturall causes of sundry Meteors; as Snow, Haile, Rain, Wind, things well known in their effects, though darkly in their causes.

Happy his state above the fate of Kings,
That could but truely know the causes of things.

You must first understand, that all watry Meteors, as Raine, Snow, or such like, are but a moyst vapour drawne up by the vertue of the Sunne, and the rest of the Planets into the middle Region of the Ayre: where being first congealed, are afterwards dissolved, and fall upon the earth, as Haile, or Raine.

Of the Raine-bow, and the effects thereof.

If two Raine-bowes appeare at one time, they presage Raine to ensue: but if one

Rain-bow

Raine-bow presently after Raine, it betoke-
eth faire weather.

Dameus in his Physickes saith, the Raine-
bow is made by reason of the Sun beames
beating upon a hollow cloud, their edge be-
ing so repelled and beaten backe against the
same, and thus ariseth variety of colours by
the mixture of clouds, ayre, and fiery light to
gether; but, as he saith, it portendeth little al-
teration or change of weather.

*Of the wind, what it is, what the motion and
fall thereof, and from whence it proceedeth,
though no man knoweth whence it commeth,
nor whither it goeth, as testifieth the holy
Ghost.*

First, when you have to understand that
Aristotle and the rest of his sect, doe define
the Winde to an exhalation, hot and dry,
engendred in the bowels of the earth, where
breaking his prison, and violently rushing
forth, is carryed side-long upon the face
thereof.

*Q. why is not the motion thereof right up-
ward and downeward, as well as alwaies side-
long?*

A. Because that whilest by his heate he
striveth to mount up, and carry his course
through

through the three Regions of the Ayre, the middle Region by his extreame doth alwaies beat it backe; so that thereby, together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round than right: and the reason why he bloweth more sharpely one time than another, and in one place more than another, and sometimes not at all, is as fumes that arise out of new exhalations, and out of Flouds Fennes, and Marshes, may joyne with it to increase his force; the defect or dulnesse whereof may either allay or increase it: as also the Globe or rotundity of the earth, may be the cause of the blowing of it more in one place than in another: or mountains, hils or woods may hinder his force from blowing in all places equally; whereas upon the plaine and broad Sea, it bloweth with an equall force: and as for the stilnesse or ceasing thereof, it commeth to passe divers waies, either by frost closing or congealing up the pores of the Earth, whence it should issue, or by the heat of the Sunne, drying up fumes and vapours that should increase it, and whereof it is engendred.

The nature of the four principall Windes, and their effects.

1 *Subſolanus*, or the Eaſt-winde is hot and dry, temperate, ſweet, pure, ſubtile, and healthfull, and eſpecially in the morning, when the Sun riſeth, by whom hee is made more pure and ſubtile, cauſing no infection in mans body, but expelling it.

2 *Zephyrus*, or the Weſt-winde, is temperate, hot and moyſt, and wholſome, eſpecially in the evening; it diſſolveth Froſt, Ice, and Snow, & maketh flowres and graſſe to ſpring, and ſome write that it produceth Thunder.

3 *Septentrio*, or the North-wind, is for the moſt part cold and dry, repelling moyſture and rain: And though it cauſe cold and numneſſe, ſo nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infectious and noyſome ayres, and ſo is a means to preſerve health.

4 *Auſter* or *Notus*, the South-winde, is hot and moyſt, breeding thicke cloudes and ſickneſſe.

Nu-

Natural causes of Earthquakes.

PLenty of Windes got into the bowels, holes, and cranies of the Earth, and violently rushing out, and the earth suddenly closing up again, causeth the shaking or Earthquake, which is generally a fore-runner to War.

Of Thunder and Lightning.

WHen an Exhalation hot and dry mixt with moisture, is attracted into the middle Region, and there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot be reconciled, but break the prison wherin they are pend: the violent out-rushing wherof maketh a noyse, which we call Thunder, and the fire Lightning, being both born at one instant, although the Lightning be the first perceived, in regard of the quickness of the eye before the eare.

Of the strange effects of Lightnings.

THat which is dry burneth not at all, that which is moist burneth not likewise, but blasts,

blasts, and altereth the colour; but that which is cleer, is of a strange operation, for it draweth vessels dry, without hurting the Caske; melteth the Silver, without hurting the Bag, breaketh the Bones, and hurteth not the skin, killeth the Childe in the wombe, without hurt to the mother.

It hurteth not the Lawrell tree, entreth not above a yard into the earth, such are as shadowed with the skins of Seals, Sea-calves, and the Eagle, are safe, as *Pliny* stories it.

The ancient *Ægyptians*, which were the first and best Astronomers, have observed certain yeers in a mans life to be very dangerous, and these they name Climacterical or Stary yeers. Now a Climacterical yeer is every seventh yeer of a mans life, the reason is, because then the course of the Planets return to *Saturn*, who most commonly is an enemy to our good. And as the Moon, which is the neerest and next Planet unto us, and swiftest of course of all other, passeth almost every seventh day into the contrary Signe of the same quality from whence she came forth, and so by that means bringeth in the Criticall days: of *Saturn* which is the Planet furthest from us, and slowest of course (for he resteth in one

signe

signe so many yeers as the Moon doth daily bringeth in likewise these Climacterical yeers, & causeth sundry mutations to follow; hence it is, that in the seventh yeer Children do cast and renew their teeth.

Hereafter follow certain Climacterical and dangerous Yeers of a Mans life.

THe 49 yeer composed of seven times seven, dangerous 56 yeer to men especially born in the night; 63 yeer to those born in the day time, by reason of the dryeness of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperour seems to consent, where to this effect hee writeth to his Nephew, to rejoyce with him, having passed over that deadly yeer and enemy to old age, 63, in which number the 7 and 9, do concurre, as *Hoffman* to that purpose more largely in his Book, *De diebus & annis criticis* reciteth.

The Criticall days of a Mans life being collected throughout every moneth, are observed these following.

1 and 7, of *January*.
1 and 4, of *February*.
1 and 4, of *March*.
1 and 10 of *April*.
3 and 7 of *May*.
10 and 15 of *June*.
10 and 13 of *July*.
1 and 2 of *August*.
3 and 13 of *September*.
3 and 10 of *October*.
3 and 5 of *November*.
7 and 10 of *December*.

There are likewise in the yeer most especially to be observed three dangerous Mundays to begin any businesse, fall sick, or undertake any journey.

First Munday in Aprill, on which day *Cain* was born, and his brother *Abel* slain.

Second Munday in *August*, which day *Sodome* and *Gomorrah* were destroyed.

Of *December*, which day *Judas* was born that betrayed Christ.

Of the foure humours in mans body, and how they reigne in their courses, and first what an Humour is.

AN Humour is a distillation of a moyst & running body, into which by the Limbecke of the Liver, the meates are converted, and diffused through the veines and allies of the same, for the better nourishment thereof, and are thus, according to *Lemnius*, described in his Booke, *De quatuor complexionibus.*

1 *Sanguine humour.*

The bloud or Sanguine humour, is moyst and ruddy, and hot; the principall seate or cisterne thereof is the Liver, or Anwell-head that watereth the whole City or body of man, out of which issue forth the vitall spirits like unto small and gentle windes that arise out of rivers and fountaines.

2 *Phlegmaticke.*

The Phlegmaticke humour, is of colour white and blackish, and like unto drops of fat: this fat is chiefly in the kidneyes, which separate to themselves the water from the bloud, dividing the bloud into the veines, and expelling the water into the urine.

3 Cho-

3 Choler.

It is hot and fiery, and to the taste bitter, like unto Herbegrace or Rue; and it serveth not onely to cleanse the guts from filth, but also to callifie the Liver, and to preserve the blood from putrifaction.

4 Melancholy.

The Melancholy humour is blacke and earthly, resembling the lees of bloud, and hath his seate in the Spleene, of which one thus writeth:

The Sanguine causeth cheerefulnesse.
The Melancholy despaire.
The Cholericke is churlish.
The Phlegmaticke is faire.

Every one of these humours raigne sixe houres: Bloud is predominant from nine of the clocke at night, til 3 of the morning: Choler from 3 of the clock in the morning, till 9 the same day: Melancholy from 9 till 3 in the after-noone; and the Phlegme from 3 in the afternoone, till 9 at night.

Bloud hath his dominion in the Spring, Choler in the Summer, Melancholy in Autumne, and Phlegme in Winter, as he doth further in his said booke testifie. From all which diversity and severall dispo-

disposition, ariseth the diversity of fantasi
and dreames.

Q. How are those instanced?

A. Thus, because according to the opi
on of Authors, the complexion overlaid w
humours, is the cause of dreames and all
versity therein: for the Cholericke over-l
with Choler, dreames of Fury, Ang
Stabbing, and matters of wrath; the
guine of beautifull women, Gardens,
Colours, and the like: the Phlegmatick
of Seas, Rivers, drownings: the Me
choly of dark places Graves, Cels, and he
long precipitations.

*Q. What credit or certainty is there to
attributed to dreams, and which are held t
most portentous and significant?*

A. These, as they are observed by exp
rience, and set down by Authors, to dre
of Eagles flying over our heads, to dre
of Marriages, Dancing and Banqueting,
tels some of our Kinsfolkes are departed
dream of silver, if thou hast it given to
selfe, sorrow; of gold, good fortune; to
an axal-tooth, or an eye, the death of
Friend: to dreame of bloudy teeth, the
of the dreamer: to weepe in sleep, jo
tee one face in the water, or to see the

life: to handle Lead, to see a Hare, death, dream of chickens and birds, ill luck, &c.

Hereunto are annexed certain Verses describing the person and quality of that Child of Fortune, or Lady Pecunia; *written long since by a Gentleman of quality*, I. T. *and as somewhat pertinent to our purpose hereinto inserted.*

He is a Lady of such matchlesse carriage,
Wedded to none, though sought of all in marriage.
She may be kist, yet neither wash'd nor clipt,
And if you woo not wary soon o're slipt,
She may be long, and yet be honest too,
To many Merchants, spite they all can doe,
Who e're atchieves her, speak her ne'r so fair,
She'll not stay long before she take the aire.
She'll stay with no poore man, her state's so great,
Such man may her for altimes intreat.
She goes in cloth of silver, cloth of gold,
Of severall worths and values manifold.
And when she goes in goldē robes best dight.
Then she's suspected for to be most light.
She needs no Physick to restroyer health,
For she's still currant, and as rich in wealth,
As Irish Lady born, we may suppose,

Becauſe ſhe runs ſo faſt, and never goes.
If ſhe be wrong'd in name, and ill abide it,
Of al men, Iuſtice Touchſtone muſt decide it.
He that thus does, and all doe thus to gaine
her,
Being ſo atchiev'd, ſhe is but ſlippery hold,
And will be gone, unleſſe by force you ſtraine
her,
Changing her humour to another mold,
By pence & halfe-pence, and ſuch little crus
Which of themſelves ſo ſlightly men d
prize,
In time are eaten up thoſe larger ſummes,
That did not by ſuch petty parcels riſe:
Like little drops that of themſelves not feard,
Yet doe in time together ſo much ſlip,
That where no danger at the firſt appear'd
It after comes to beare or drown a ſhip.
Thy pence a day that may be ſav'd from
waſt,
When thou doſt ſee in one yeere there
mount,
Will be by this preſentment held more fall,
And weigh'd, as thrift perſwades, in mo
account;
Which unſuſpected thiefe, that all
knew in,
I'le waſt but few lines more before I ſhew

A briefe representation of idle or extraordinary expences, with their amounts to in the yeere, fit to be regarded of all those that out of a wary disposition intend to thrive.

The Induction.

He that makes conscience of a veniall sin,
Into a mortall seldome falleth in.
He that not slightly passeth o're one day,
Throwes not in thriftlesse uses yeeres away,
He that makes conscience for to speake the truth,
Seldome forswearesh himselfe in age or youth.
Even so, he that a penny gripeth fast,
Seldome throwes pounds or crownes away in waste.
As contrary, he that o're-lookes those small
And petty moyties, easily sinkes in all,
A penny is a small regardlesse summe,
Yet may it in some time to something come.
Therefore observe this table, thou shalt know,
How great those little in small time doe grow,
And how with easie steps they doe decay,
Those that ne're reckon pence, they waste this way.

By the day.	By the week.
A Farthing	1 d. ob. q.
A half-peny	3 d. ob.
A peny	7 d.
2 pence	14 d.
3 pence	21 d.
4 pence	28. 4 d.
5 pence	2 s. 11 d.
6 pence	3 s. 6 d.

By the moneth.	By the yeer.
7 d.	7 s. 8 d. q.
14 d.	15 s. 2 d. ob.
28. 4 d.	30 s. 5 d.
4 s. 8 d.	3 l. 10 d.
7 s.	4 l. 11 s. 3 d.
9 s. 4 d.	6 l. 2 s. 6 d.
11 s. 8 d.	7 l. 12 s. 1 d.
14 s.	9 l. 2 s. 6 d.

All which said severall Rates may bee thus more easily summoned up, after the manner of Exchequer reckoning, as followeth.

A penny a day is by the yeere one pound, one halfe pound, one groat, one penny.

Two pence a day by the yeare, two pound, two halfe pounds, two groats, two pence.

Three pence a day, is by the yeare three pound, three halfe pound, three groats, three pence.

Foure pence a day is by the yeare foure pound, foure halfe pound, foure groats, foure pence.

And so forward of the rest, being a certain and generall rule to calculate what summe or quantity you please.

The mouth of Vsury being opened, yet her fangs not pulled out, (as some *Iewes* were in King *Iohns* time in *England*) but her teeth discovered, that the borrower may beware: To which effect is shewed, how much divers principall summes, with interest, and interest upon interest, amount to in severall yeers, after 10 in the 100. and 8 in the 100.

Yeer.	1 lib.					2 lib.					3 lib.				
	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
1	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
2	1	4	2	0	3	2	8	4	1	7	3	12	7	0	1
3	1	0	7	0	3	2	13	2	1	3	3	19	10	0	2
4	1	9	3	0	3	22	18	6	1	2	4	7	10	0	1
7	1	18	11	1	1	7	17	11	0	2	5	16	11	0	0
14	3	15	11	0	3	1	11	11	0	2	11	7	10	0	1
21	7	8	0	0	0	0	10	0	0	0	22	4	0	0	2
	10 l.					20 l.					40 l.				
1	11	0	0	0	0	22	0	0	0	0	46	0	0	0	0
2	12	2	0	0	0	24	4	0	0	2	48	8	0	0	0
3	13	6	2	0	3	26	12	0	4	1	53	4	9	1	0
4	14	12	9	1	2	29	5	7	1	1	58	11	3	1	0
7	19	9	8	1	3	33	19	5	1	2	77	18	1	1	1
14	37	9	6	0	0	75	19	0	0	0	141	18	0	0	0
21	74	0	0	1	1	84	80	1	0	1	195	0	2	0	3
	50 l.					100 l.					200 l.				
1	15	0	0	0	0	110	0	0	0	0	220	0	0	0	0
2	16	10	0	0	0	121	0	0	0	0	242	0	0	0	0
3	66	11	0	0	0	133	2	0	0	0	206	4	0	0	0
4	73	4	1	0	2	146	8	2	0	3	291	16	5	1	2
7	97	8	8	1	0	192	17	5	0	1	389	14	10	0	3
14	189	17	6	0	0	379	15	0	0	0	752	10	0	0	0
21	370	0	3	0	0	740	0	6	0	0	1480	1	0	0	0

By this Table you may easily perceive what the principal with interest, and interest upon interest, from many summes amounts unto, and how in every 7 yeer (what summe soever) the

the interest almost overtaketh the principall, and which for the easinesse thereof, needs no further explication.

Admiratio.

That money should ingender thus and breed,
Is against nature, springing from no seed;
Yet see this Usury, that's ever running,
Insensibly devoures a State with cunning;
See how it eats, and yet no teeth you see,
Is it a monster sure, what should it be;
In seven yeers, a term of time but small,
The Interest looks as big as Principall:
A forward whelp like to his dam or mother,
And every yeer bites deeper still then other;
Therfore who e're thou art that men'st to thrive,
Forbear that jaw that swallows men alive.
So shalt thou live thy happy days to see,
And Scenus *shall not to: hee* Tunus *be,*
And though this be the gulf that most men fear,
Yet th'other petty channell come not neere;
For 'tis all one, th'effect so understood,
To drown i'th deepest sea, or shallow'st flood;
And therefore to this ruine if thou hast thee,
It's one, if first or last, or whether wast thee,
And therefore if thou meane to live a shore,
Through Scylla *and* Charibdis *saile no more.*

Certain rules follow in this Table, to direct the borrower or lender the even broad way (because some will be walking therin) that they slip not too much on either side, to the right hand of unlawfull gain, or the left hand of ignorant losse, shewing the just and more reasonable interest as it is now tolerated after 8 in the 100, *per annum*, from 1 pound to 100 pounds, not allowed.

lib.	s.	d.	parts
1	1	7	1/8
2	3	2	2/3
3	4	9	2/3
4	6	4	4/5
5	8	0	0
6	9	7	1/3
7	11	2	2/3
8	12	9	1/5
9	14	4	1/3
10	16	0	0

	li.	s.	d.	parts
20	1	12		
30	2	8		
40	3	4		
50	4	0		
60	4	16		
70	5	12		
80	6	8		
90	7	4		
100	8	0		

Certaine Rules and Admonitions in way of Purchase or sale, to direct the ignorant Seller or buyer, briefly shewing what any Lease, Annuity, or Purchase may be worth according to the most usuall rates of these times, and what caveat and circumspection every Purchaser ought to have, that he may freely and commodiously enjoy what he purchaseth.

To which purpose this inserted Rule is very pertinent.

He that would purchase, and would gladly know
Which way he might securely put forth so:
For his more safety, let him not be nice,
To ponder these few rules for his advice.

FIrst see the Land that thou intendst to buy.
Within the sellers title cleere doth lye:
And that no woman to it doth lay claime,
By Dowry, Joynture, or some other name
That may it cumber; know if bond or free
The tenure stand, and that from each feoffe
Be releast, that the seller be so old,
That he may lawfull sell, thou lawfull hold
What thou hast bought, that it not morgag'd lye,

Nor yet intayled on posterity:
Then whether it stand in statute bound or no,
Be well advis'd what quit-rent out must goe,
What custom-service hath bin done of old,
By those that formerly the same did hold:
And if a wedded woman put to sale,
Deale not with her, unlesse she brings her male:
For she doth under covert baren goe,
Although sometimes, some traffique so (we know:)
And if it may in any wise be done,
Make thus with warrantize thy Charter run,
To thee, thine heires, executor, assignes,
For that beyond thy life securely bindes:
So this fore-seen, thus done, may that prevent
That after makes rash buyers to repent.
And yet when I have shew'd all rules I can,
T'assure thee more, deale with an honest man.

When a man doth purchase Land, either in Fee-simple or by Lease, especially these, with some other observations, are to be inquired and looked into, for there is none so confident or so ignorantly simple, but in a lesser matter, if he buy but a horse, will observe

his pace, his shape, his soundnesse, and whether he be in the right of the seller, and therefore in this matter of so great importance, how much more curious and scrupulous ought a man to be? And yet have I knowne some purchase, and some sell, with as much rashnesse & unadvisednes, as they that cut wood over head, the chips falling into their eyes, that they see not what they doe; ignorant themselves, and yet in foolish thriftinesse, will spare to bee informed by the learned: Then first consider the Title, the Tenure; the drawing of the evidences, the yeartly value, the quantity, quality, and nature of the place, the convenience, and best improofe of the same: if it be a house and land in the Country, observe the Fences, Hedges, and Ditches, and the meanes to preserve them: what convenient water, the housing, how commodious, how in repaire, if otherwise, the supposed charge to doe them, the Situation, the Aire, the waies faire or troublesome, what wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may be best vented, houshold necessities how neere or farre off to be had, and the like, but especially the Title and Tenure, for some customes in both

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are very troubleſome, chargeable, and ſervice-able, as the Tenure in *capite*, where the Sons and Daughters being heires to ſome perſon that held his Land either of the King in chiefe, or of ſome inferiour perſon by Knights ſervice, whoſe heire-male being under the age of 21 yeeres, and the female within the Age of 14 yeeres, the Lord or ſome one neareſt to the King, and fartheſt from the land, ſhall have the ward or cuſtody of the body, or of the lands ſo holden of him to his owne uſe, untill they come to theſe ages, without making account to the heire, when he or ſhe comes to age, as Law-bookes will tell you, and the reaſon is, that the Lord ſhall have the Land to his owne uſe, and not the profits redound to the uſe of the Ward in his minority, is for this reaſon, which was the originall and commencement thereof, for you muſt note, that he whoſe ſon or daughter is thus to be guarded, and his Land to be diſpoſed by the Lord was in his life-time bound by the tenure of his land, to doe manly and actuall ſervice in perſon in time of warre, to keepe a Caſtle with ſome kinde of warlike weapon in the time of warre or peace, and theſe kindes of capitall ſervices, were called either

Tenures

Tenures in *Capite*, as holden of the King who is the chiefe *Escuage* uncertaine, *Grand Serjeantier*, or some other like service, and was called *Servitium militare*, service of a Souldier, now called Knights service, for the titles of Knighthood came first by Military service, and *miles* signifying a Souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation, for he that holdeth by these services, though he be not a Knight, the service is called a Knights service, and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferiour Lords of Mannors, that they may have the continuall service of their Tenants, and therefore whensoever the Tenant of such a Tenure dyed, having none to supply the place of such manly service, the heire being under age, and not of power, the Lord was and is supposed to bee bound for the defence of the Realme, to performe the service by a person for whom hee must answere in the Heires minority, and because the charge was in former times great and dangerous, and the Land given onely for that cause

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the Lord was to keepe the heire, and to see him trained up, and made fit for the same service, and for his maintaining and supply of the service, to have the use and profit of his Land, untill he come to be able to performe himselfe in person: and so much for that Tenure and the originall thereof, more servile and chargeable then any other; there are also divers other Tenures and Customes, which are respectively to be looked into, for which there is one called Copy-hold estate, which Tenure in some kinde is base, & those are Tenants that hold by the Vigent the Will of the Lord; But Copy-hold Lands are very ancient, before the Conquest in the *Saxons* time. Some Mannors and inheritances descend after the death of an Ancestor, to the youngest as well as the eldest sonne, and the youngest sonne shall inherit; as in *Burrough* English, if yee have not a sonne, his youngest brother: as at *Edmunton* in *Middlesex*. In *Ottory*, St. *Mary* in *Devonshire*, the land which is customary of inheritance, descends to the yongest son or yongest daughter.

In the same manner a man that holds that kind of Land in right of his wife, and she die, the Husband living, he shal enjoy the Land as long

long as he lives unmarried, though he have no issue by her.

The like Custome is there in a Tenure called Five-acre Land, and descends likewise to the yongest Son or daughter.

In the same Mannor there is a Tenure called *Old Burton* Land, which descends to the eldest Sonne or Daughter, and the wife of such a Tenement shall hold during her life, though she marry, and the husband of a wife inheritrixe of that Land, shall hold after the death of his Wife, as long as he is unmarried. The Custome of some Mannors is, that if the Tenant dye seized of five Acres or under, then the yonngest Son shall inherit, but if above, then all the Sons shall inherit.

The Custome of some Mannor is, that neither the Wife shall have Dowry, neither the Husband hold by courtesie; and the Custome of some other Mannor is, that shee shall have the third part of the rent, as at *Bush* in *Middlesex*, and no part of the Land in Dowry.

In some Mannors the Wife being a Virgin at the time of her marriage, shall have all the Copy-hold for her francke bancke, whereof her husband dyed seized, and ma-

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ny the like in divers other natures, as *Kylmaydon* in *Somersetshire* the Wife hath Widowes eſtate, and if ſhee marry, ſhee loſeth the Land, but if ſhe be found incontinent, and and come into the next Court, riding aſtride upon a Ram, and in open Court, ſay to the Lord or his ſteward;

For mine Incontinence I take this taske,
Therefore to have my land againe I aske.

By that ſhe ſaves what by incontinence ſhee had formerly loſt, and ſhall not forfeit her Land.

In the Mannor of *Celtingham* in *Gloceſterſhire*, is a Cuſtome, that a man cannot marry his daughter to any man, neither can a Widow marry without the Lords licence, and if a man by his Wife have never ſo many children, and dye, his Widow may marry another man, and he ſhall carry away all the Land after the death of his wife from all the former children, and he may marry againe to bee a hundred yeares old with a Girle of but 13 or 14 yeares old, and ſhee ſhall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the ſame, to let the Land for three yeares, ſome for more without the Lords Licence, when in ſome others to let the

ſame

same for above a yeere is a forfeiture, and neither though he let it but for one yeere, may he let it out a second, till he have kept it a yeer in his hands, except he hath licence. The honour of *Rayly* in *Essex*, hath a Custome Court kept yearely the Wednesday next after Saint *Michaels* day; where the Steward writes onely with a coale, keeps his Court in the night without any light at all, at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the same, and doe service unto this strange Court, where the steward cals them with as low a voyce as possible he may, giving no notice when he goes to the Hill to keepe the same Court, and yet he that attends not, is to be amerced.

And thus you see the diversity of Customs, some in course of inheritance of Lands, some in way of womens dowries, some in matters of forfeitures, some in works, some in Rent, some in fines and the like: and therfore much wariness and circumspection behoves a Purchaser.

The end of all mens endeavours for earthly things, is but to nurse the life with Honour and with wealth, to have all appliances for pleasure, profit, and respect in waining

age

age, these grounds in true understanding not so impulsive as they are made, and yet we see to what divers thoughts, consultations and reaches, they bend mens endevours, to compasse the one, that they may inviron the other, and therefore with the tide of men affections, I endevour to swim along in cutting out some little Channels of profit with the ignorant, yet worldly-minded men pelting in a lower, yet harder kinde of taxe not for want of meanes, but for want of knowledge, in not understanding the valuation of Leases, Annuities and Purchases, many times loseth that in a day by omitting a bargaine falling into his hands, which many moneths labour doth not countervaile: and therefore by some directions to bring a little Torch-light to the pur-blind ignorant, I have endevoured to set downe some Rules of furtherance in this kinde. And therefore to that purpose first I demand, what kinde of Purchases are most profitable, whether Fee-simple or Leases, if of Leases, whether a Lease of 40, 50, or 100 yeares, or of 21. be most profitable? To which I answer this question is to be valued according to the lesser or greater summe or sums of money that the Purchaser hath to bestow: for if a Gentleman have

1000

10000 Pounds in his purse, or more, then as the nature of man is ambitious, thereby he hath hope in purchase of a Fee-simple, to continue an hereditary succession to his posterity, and the meanest Free-holder will say, it is great content for a man to dwell upon his owne, and to have certainty for his Heyre, for which Fee-simples establish; yet withall, you must thinke he is not so free, but he is subject unto many services whereunto some inferiour Tenures are not, although most men thinke it so precious a thing to be a Free-holder, such a quiet to a mans minde to settle himselfe upon his owne earth, to know his Heire certaine.

Leases say they, are but of base account, the Leaser many times having his Lease taken over his head: when free inheritance cannot be shaken, and to purchase for life, we know is but a slender hold at the best, and yet lately more uncertaine than ever, as hath been by the sudden fall of many thousands experienced, of the brevity whereof these Verses seem to complaine:

So short's this life, that every Peasant strives,
In a strong house or field to have three lives.
What man is he that lives unto the age,
Fit to become Methusalem *his Page?*

Now

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall aske mee whether I thinke it more profitable to purchase Land in Fee-simple, or to buy a Lease, I answer, For small portions of money, Leases; to this peradventure some will say, Why a Lease is gone in the third part of mans age, unless it be for 40, 50, or 100 yeares, upon a Lease of such length there were some stability: Notwithstanding, I hold a Lease of 21 yeares to be more profitable, although to some it may seeme strange, for put case you have 1000 pounds in your purse, and you will purchase a Lease of 100 yeares, it will cost you 13 yeares purchase at least; so your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the use of your money at the rate of tenne pound *per cent*, as I put the case by 20 pound *per annum*, but if you buy a Lease for 21 yeeres, you may have it for 7 yeeres purchase at the former rate of money, so will your 1000 pound buy a Lease worth 140 pound a yeere, exceeding the interest of your money, 40 pounds a yeere, and so in the greater you lose 20 pounds a yeere, in the lesser you gaine 40 pounds a yeere: then judge whether

is better 100, or 21 yeares.

A Father dyeth and leaveth his sonne 20 Nobles a yeere cleere by Lease, the Lease 16 yeares to come, the Son would sell the same for one entire summe of money, the *quare* is what this Lease is worth in ready money, and what he may demand for the same?

I answer, he may demand at the passage of money now at least 6 yeeres purchase, which is 40 pound, that rate it will yeeld, and hardly more.

One hath a Lease of 10 pounds a yeere cleerely comming in, 21 yeares in the continuance, the party desirous to sell the same, would know what summe of money he may justly demand? the answer is, it is worth 8 yeeres purchase, 8 times 10 is 80 pound, the value thereof to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pound a yeere, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld.

To this I answer, some 18 yeeres purchase or thereabouts, according to the scituation and esteeme, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases, to be valued, according to how many

many yeers purchase they will yield, which are sometimes more, and sometimes lesse, according to the rates of money.

Certain admonitions to Country-men.

HEe is branded with the name of a sluggard, that wold not go forth because the weather was cold, & a Lion was in his way.

But he shall be knowne by the cognisance of a foole, that forbeares his work or journey because his Almanacke saith it shall raine.

Sow not the seed of diflention, lest thou reape the harvest of repentance; neither take up Law as thy instrument, or revenge upon every small occasion, least in the end thou be foiled with thy owne weapon; for this know, that although every Terme have her severall returnes, yet if thou be too conversant herein, thy purse shall finde more goings out than returnings in.

Poore Country-men for the most part, it is your wisedome to follow the direct rules of your Almanack, either for Phlebotomy, or other directions for the health of the body, for sowing or setting of seeds or Plants, for the cutting of the haire, for the gelding of your Cattell, &c. Yet where the great Doctor both of health and wealth, of

foule

soule and body, shall give you rules by his Word, by his messengers, *Hoc fac & vives*, This doe and you shall live: or as it was five thousand yeares since and upward, spoken to our first Parents, *Hoc facite & moriemini*, doe this, and ye shall dye: yet it will be more curious with the purblinde world to follow your petty anniversary Oracle, concerning many times their uncertaine directions, and but about trash and trumpery, sticks & shreds of but small availance, then the matter of all primary importance, and for which, many thousands now smart, that cannot come here to complaine.

For thy choyce of good, and avoyding of evil dayes, for the speed or hindrance of any businesse thou takest in hand, I advise thee not to be greatly scrupulous therein, though some have beene curious to observe them: for to the good, all daies are good, as to the evill, all daies are evill.

Concerning the causes of sundry Meteors, you for the most part thinke that they have none more then the immediate hand of God: to which I answer:

The wind bloweth where it listeth, and thou heares the sound thereof. The Thunder roareth where he listeth. God holdeth the

the waters in his fist, weigheth the Hils and Mountains in a ballance, and saileth upon the wings of the wind. Yet thou that thinkest, and rightly thinkest, and so answerest to him that demandeth: They come from God; yet withall know, they come not so immediatly from him, that they have no secondary causes as his instruments wherof they proceed and are effected, as hath in this Treatise more largely been declared.

Here follow the Iles, Ports, and principall Rivers of England.

The Iles.

The Ile of	*Wight*,	*Jersey*,	*Shepp*,
	Anglesey,	*Alderney*	*Silley*.
	Farney,	*Man*,	*Garnsey*.

The five Ports	*Dover*,	*Sandwich*,
	Rye,	*Rumney*,
	Winchelsey.	

To which we adde, *Hastings* and *Hide*.

Principall Rivers in *England*.

Thames,	*Medway*,	*Ouse*,
Humber,	*Weauer*,	*Twide*,
Dee,	*Severn*,	*Ayon*,
Tine,	*Trent*,	*Mercy*.

These Rivers through our Iland fairly glide,
As through the veins our Red Sea keeps her tyde.
And both at last their various streams impart
One to the Sea, as th' other to the Heart:
And by the ebs and flows, these Channels give
As th' Ocean is increast, our bodies live.

The end of the Country-mans Counseller.

A help to preserve health.

It resteth in the power and Election of him that is in health, to detaine himselfe in that estate, (be he not hindred by any extraordinary act of God) his care chiefly consisting in rectifying those sixe Nonnaturall things so much rehearsed: for in every disease the censure is, *Peccavit circa res sex Non-naturales*: those are the outward causes whence flow all inward obstructions: My ayme therefore shall be to give you some short directions, which used, you shall healthfully apply your selfe to imployments, and not molest your selfe and the Physician.

The first is Ayre.

1 It is most genuine to your complexion if it be your owne Country.

2 Let it be lightsome, cleare, pure, not annoyed with dunghils, stinke, noysome herbs, or coleworts.

3 Let your house be situate on the side

of a hill, distant from low Marishes, with a pure spring adjoyning.

4 Let your windowes lye open to the North, South and East, that the Sunne arising, may clarifie the vapours of the cold moyst night.

5 If your Aire be wholesome, 'twill appeare by the light visage, quicke wit, and lardy bodies of the Inhabitants.

6 Let your rooms in distempered weather be seasoned with sweet perfumes, such as Roses, Camphire, Violets, which are cold in operation: if it be cold in the predominant, use Muske, Amber, Cinamon, Citron, Orange, &c.

7 If the weather be misty, foggy, &c. open no windowes, nor take the Aire, till the Sunne hath cleansed it.

The second is Dyet.

In which observe these subsequent Rules:

1 Eat meats that are moist, and easie of digestion, and not apt to ingender wind, as Capons, Hens, Veale, Chickens, Mutton, &c.

2 Avoyd the frequent food of Bacon, Venison, Martlemas-Beefe, Kidneys, Livers, and Intrailes of beasts, which breed raw humors in the stomack, and fluxes.

3 Eat

3 Fat meat is most wholesome, but the fat of meat most fulsome, and soone does glut the stomacke.

4 Such as is white of colour, generally, gives the best nourishment.

5 Such as are by nature moyst sucking, are more wholesome in age, when drinesse something qualifies their moysture.

6 Season meat with salt, but not above 4 or 5 daies; & that according to the nature of the flesh, the complexion of the eater, and the time of the yeare.

7 All wild-fowle are more wholsome than such as are cop'd up tame, & so kept from aire.

8 Excesse of food breeds sickenesse, *Eccl.* 30.29, 'tis best therefore to feed sparingly.

9 Clogge not your stomacke with much variety, or with meats that are of a severall digestion, as fish and flesh at one meale.

10 Eate with an appetite, and not till you have an appetite to eate; for meat though wholesome in its nature, turns poyson, if not received with a stomack.

11 Provoke not your appetite by sawces, but let it come of it selfe; for Physitians hold, that the imperfection of a former concoction cannot be amended in the next.

12 Fall to your meat merrily, not *animo medita-*

meditabundo, or vexations in your mind.

13 Eate not over-haſtily, but give your meat due preparation by a ſufficient chewing.

14 Be not over-tedious at your meale in ſuperfluous varieties, for it duls the appetite.

15 Make rather a large ſupper than a dinner; for the enſuing night, with the length of time, wonderfully helpeth concoction.

16 Eate meats of liquid moiſt ſubſtance at the entrance to your meale, that may eaſily digeſt, afterward meats of more hard digeſtion.

17 Give your ſelfe a warme fire whilſt you are at meat, if you are naturally cold.

18 Let the fire be made of dry ſweet Wood; for ſuch as is greene or wet, as alſo Turves, Coales, with their groſſe ſmoake ſtop the wind-pipes, and ſtifle the ſpirits, yea and dry up the naturall moyſture.

Concerning Beere, obſerve theſe rules.

1 Let it be made of faire Fountain-water, if it may be, ſuch as ariſeth from the Eaſt, being by it made pure and clarified.

2 Note that ſuch water as enjoyes leaſt motion, is alwayes worſt: however, raine-water is good, if ſuddenly uſed, but 'twill preſently putrifie.

3 Let not your Beere be over-ſtale, for then 'twill be too ſharpe, and leane to ſowr-

neſſe,

nesse, that enemy of life; yet some two moneths old, that dregs may be carried to the bottome, and that some sharpe acumen in it may purge choler.

4 Let it be well boyled, yet not overstrong or heady: Every excesse is hurtfull.

5 If you are by nature moist, drinke not much at meales: if you are dry and cholericke, beginne your meale with drinke, and conclude it with the same, that it washe the slime into the bottome of the stomacke.

6 At beginning let your drinke be more strong, and so by degrees more qualified with water.

7 *Sæpe, parumque bibendum*; drinke often, but a little at a draught.

8 If you drinke Wines, let them be moderately taken; and well tempered: at meale the best Claret: in a morning White wine with Sugar and a Lemon.

Such as are meanely sweet give the best nourishment; over-sweet are more fulsome: and by reason of their heat and grosse moysture, soone cloy the stomacke: besides, they convert speedily to yellow Choler, as also breed obstruction in the Liver and Milt.

The third is evacuation and Retention.

Which produces thousands of discommodities, if not orderly reduced to their action.

Evacuations are of divers sorts: the first is that of excrements, produced from corruption of meat and drinke; which too long compressed, casts foul vapours upward, and poysons the braine, &c.

There is another Evacuation by way of sweat, gently moved by exercise; which (as is after demonstrated) is the best: but if by reason of infirmity, a man cannot evacuate by Exercise, 'twere best use artificiall bathes of warme water, so his body be of a dry cholericke constitution, and he use it at a seasonable time, some halfe an houre before bed: as also if his body be not subject to the defluxion of humours.

But a Phlegmaticke body were better use Hot-houses or Stowes, more frequently imployed in cold Countries.

But the best is the sweet Evacuation by way of *Venus*, which abused, may be termed a sinne; but moderately, and with fit persons is so farre from being a sinne, that it is commendable, tending to the preservation of

man-

mankind, as well as by ejection of that which hinders the appetite to meat, duls the senses, (I meane over long retain'd) and is the cause of nightly pollutions: as by production of children, in whose essence the world hath it being: but lest I should enforce that to which man is too much inclined, let me demonstrate those horrible inconveniences which ensue its intemperate use: It weakens the body, and makes it an Anatomy growne crooked ere halfe his age be sumd; for it extinguisheth radicall moysture so much, yea it dryes the body more than the losse of forty times so much bloud: Seede is the maine Columnae or pillar of our nature, and indeed suddenly (if cast away) invites death.

In the use thereof let me arme you with these directions.

1 Vse onely one, and her your wife; for variety hurts abundantly, besides the breeding of diseases.

2 Vse her moderately, and force not nature, *tantum, ut amatorius necesserit ardor*: neither provoke your body by force of lascivious dyet, such as are *Radices omnium generum bene condita, eruca, amigdala dulcet, syrupi, succi, pisces optime preparati, &*

quicquid medici impotentia rei venereæ laboranti præscribant; which produce such enormous effects, as he (of whom *Scenkius* reports) who, *Post potionem uxorem & quatuor Ancillas, proximo cubiculo cubantes compressit: Baptista Porta* speakes of certaine herbs brought of *India*, which not only to those that eate them, *sed & genitale tangentibus tantum valeant, ut coire summè desiderent; quoties velint, possint: alios duodecies profeciſſe, alios ad 10. vices pervenisse refert*: But what is the effect of this? onely *Semen non bene coctum, immo sanguis in loco seminis effertur*: and the veines are so abundantly exiccate, that hee rather seemes an Anatomy than a man: worthily therefore are they censured, of whom *Ovid, Eleg. lib. 3. & 6.* who, *Quot itinera una nocte confeciſſent, tot coronas ludicro Deo, puta Priapo donarent, Cingemus tibi mentulam coronis, &c.*

3 Those are worthily condemned who touch their wives, *Nulla menstrui deorsum ratione habita nec observato interlunio; qui non sunt quarta luna concepti*, doe dote, shoot liv'd, and are still diseased: The old Law punisheth with death, offenders in that kinde, *Levit.* 18, 20.

4 Meddle

4 Meddle not with your Wife after the eating of Garlicke, Onyons, &c. or if you are too much dejected with cares, dull, fearefull, &c, for, *Ex tristibus tristes nascuntur*, such will your children be; and so affected. Commonly therefore doe wise men beget fooles, as *Lemnius* argues, *Quoniam persolvant debitum languide & oscitanter, unde fœtus à parentum generositate desciscit*: as also becaufe the spirits of wise men are dissolved by their study, and carried from the heart unto the braine.

5 The winter is farre fitter for the action than the hot summer: when the heate of the Sun hath extracted the inward heat out of the body, 'twill be too destitute, if then evacuated: besides, the body in that sulphurous season will be over-chafed: but the Spring allowes the freest use, when nature is desirous to empty it selfe without the helpe of Art: but of time, the night is most fit before sleepe, when the stomacke is ready with nutriment to supply the losse of seede, and the warmth provokes an easier digestion; as also becaufe sleepe ensuing may lenifie the lassitude invited by the violent action.

6 Let Students specially take heede of

Venus, for *spiritus exhaurit animumque debilitat*: which indeed ſtudy it ſelfe weakens ſufficiently; yea, if over-much above meaſure: but ſpecially 'tis hurtful to ſuch as are in complexion cold and dry: Melancholicke men muſt chiefly avoyd it, and all that are troubled with the Gout, Palſie, Epilepſie, unleſſe lufty in bloud: *niſi certe conſtat nimium ſemen eſſe cauſam morbi.*

The fourth is Exerciſe.

Which is attended by theſe enſuing commodities.

1 Hardneſſe and ſtrength of members, whereby the body ſhall be leſſe grieved when it undergoes labour: he that is chill doth ſoonеſt take cold, but the ſwarthy labourer is ſeldome moleſted with ſuch petulant diſeaſes.

2 It gets increaſe of naturall heate; by meanes whereof, the nutriment caſt into the ſtomacke is more facilely digeſted, and foule crudities left unconcocted.

3 It expels excrements by ſweat, which otherwiſe would breed ill humours.

4 It gaines more ſtrength and violence to the breath, whereby the pores will be

the

the better cherished.

In your exercise observe these cautions.

1 Let it bee when your body is empty, the space of two houres before you eate: chiefly least after those common frictions in the morning, as washing, kembing, gargising, &c,

2 Chuse for the place of your exercise, the open ayre, not confined, if it be faire weather; that the purenesse thereof may expell all rumid ventosities, and ill savours from your lungs.

3 Let it be moderate, by no meanes violent; rather *ad ruborem*, then *ad sudorem*; lest it too much dry the body, and over-heate it: An old man should chuse to be rubb'd with a linnen cloath, a young man sport himselfe.

4 Try your body (but not with too much straining) whether you can avoyd excrements before it, which will else prove noysome to your braine, &c.

5 If your minde be exercised sometimes, 'tis sufficient to avoyd, &c. such as are the sports of Chesse, Tables, Cards; which with a kinde of alacrity, prepares you fitter to receive your nutriment; but by no meanes use it presently after dinner, for then

the

the force of consideration withdrawes the spirits from helping concoction, and by that leaves the meate undigested, and consequently vaporous and noysome to the head.

The fifth is Sleepe and waking.

As the want of our sleepe disturbs the minde, torments the body, and provokes crudities, so too much sleepe ingenders the Gout, Epilepsie, makes the braine giddy, causeth the Palsie, and offends all the spirits.

Somnus quies rerum; 'tis true, yea, and most wholesome, for it helpes not onely to concoct the meat, but also the humours engendred with it: Yet let him that is blest with that happinesse of being able to sleepe, note;

1 That he be a Melancholike man, he sleep not above seven or eight houres; if Sanguine, not so much; for 'twill over-moisten his braine, and confound his memory.

2 Goe to bed about some two houres after supper, when as the meate is setled at the bottome of the stomacke: and first lye on the right side, because there the Liver rests under the stomacke, not molesting, but gently

gently heating it: after the first sleepe turne to the left side, that the meate may descend: by all meanes lye not upon the backe; sometimes to grubble upon the belly may be wholesome.

3 Sleepe not at noones, because it overmoystens the Braine, which received sufficient in the last repote: but if necessity inforce, receive some short nap sitting, but not till an houre after meate; also let your shooes be looſed, which else beats backe into the braine such vapours as would vent at feet.

4 If you are by nature cold, correct the chilnesse of your bed with the heate of a warming-pan, but if nature can suffer it, accustom your selfe to a cold bed, for a natural warmth is more genuine than an artificiall.

5 Vse not to lye waking without sleepe, which onely ministers nutriment to urine and lust, fils imaginations, and invites melancholy.

6 So soone as you arise, spit out the vitious matter which the night hath congealed in your mouth; and shake downe with a wilde stretching, that ill part of nourishment which lyes unremooved in your stomacke: Then wash your mouth with fountaine, and

Rose-

Rose-water, and Vineger mixt together; cleanse your eyes and hands, and kembe the haire of your head backwards strongly.

The sixth is perturbation of the minde.

Which avoyded is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vaine conceits drowned, feare and sorrow avoyded, and mirth obtained, 'tis the *bene esse* of this World, and to be preferr'd before an *Indy* of wealth: *Omnia corporis mala ab animo protedunt*, saith *Plato:* by the soules supine negligence which swaies the body, all evils enter into it: yea, more diseases spring *à Perturbationibus quam Humoribus* (saith Saint *Austen.*) These are subdivided into Irascible and Concupiscible: as Envy, Pride, Malice, Sorrow, Feare, &c. of which some have writ whole Trasts, as writeth the Iesuite, *Burtons Melancli. Rebusi. Bruell*, yea, and the body of *Ethickes.* The particularities I discusse to them; my brevity onely for avoydance shall arme you with these cautions:

1 Retain a cleare conscience both toward God and man; for he that is in it troubled, can never be at quiet in his soule.

His

——Hic murus aheneus esto,
Nil conscire sibi——
Integer vitæ scelerisque purus,
Non eget Mauri jaculis.——

He needs not feare what man can do unto him, whereas a tainted man feares his owne shadow; yea, *Noctem & vigilum*, growes pale if he lye alone, lest spirits for his sinnes should torment him.

2 If a man knowes what passion besets him, let him avoyd the place where it may be moved.

3 Let him impart his care to some speciall friend, in whose honesty he hath confidence, that without jealousie he may credit his counsell.

4 Let him avoyd solitary Groves, and seeke to associate with merry company; let him carowse a cup of Sacke, according to that of the *Proverbs*, that he may forget his sorrow, and remember his misery no more: The Poet well pleaseth me,

Ebrietas ne sit, aut tanta sit ut tibi curas
Demat——

5 Let him not be idle, but imployed in some exercise either of the body, or of the minde:

minde: let him addict himself to such employment as his humour best pleateth, whether Musique, Dancing, Singing, &c.

6 Let him confesse himself to be some honest Divine, whose learning, no doubt, wil divulge fit salves to cure his passions; but what they are I leave to him as best acquainted with the Patients disposition, and as a matter appendant to his profession.

Ne me Crispini scrinia Lippi
Compilasse putes, verbum non amplius addam.

FINIS.

SPHINX AND OEDIPVS,

Yet further propounding and dissolving of *Riddles*.

OR,

A Supplement, or new Supply of Additions, pertinent to this former *Miscellany*, or *help to Discourse*.

LONDON,
Printed by *Thomas Harper*, for *Nicholas Vavasour*, and are to be sold at his shop in the inner Temple, neer the Church,
1638.

A help to Discourse.

Question.

WHat Man was hee that wrote most and truest of that time, before which instant, there was neither Manner Time; Heaven or Earth, or Scriptures?

A. *Moses*, that great Prophet, miraculously preserved in his birth from drowning; from the losse of his tongue by burning; blest in his life, to come neerest to see God, that saw the Land of *Canaan*, but not entred therinto. This *Moses* by the revelation of God, which, if what he foretold had not so directly succeeded, that which was past had not so effectually been believed.

Q. Who was he that had the most honourable buriall of all men?

A. *Moses*, buried by the hand of God himselfe, because hee would have his Sepulchre altogether unknown to man, least with the

the admiration of so great a Prophet, the inclinable people should Idolatrously goe a Pilgrimage to his Tombe; yet from thence shortly after translated to Heaven, as it may appear *Jud.* 5. 9. There was a strife betwen Saint *Michael* and the Devill about the body of *Moses.*

Q. What Doctor of the World was that that out of the World, nay, out of himselfe among Angels, learned that which he taught among men?

A. S. *Paul* when hee was wrapt up into the third Heavens.

Q. Who is the swiftest runner, and greedy devourer of all other?

A. Death, for that rides with them that ride, goes a foot with them that goe a foot, swimmes with them that swim, flyes with them that flye, wars with them that war, eates up the eaters, and drinks up the drinkers.

Vnto whose hand hath direfull war subdu'd,
Without her slaughter, men; more multitude,
In *France*, in *Bohem*, *Ree*, *Palatinate*,
Then cold disease and sickneese had its seat
In all their power upon the brittle life,
Of humane frailty, with her murdering knife,

Where

here she hath kept her holiday of mirth,
see the unburied dead bury the earth:
see the murderous Canons dash downe
towres,
and mow down Towns of men, as Sithe
men flowres:
Whilst where a peacefull death our fate doth
tend,
and ghostly comforts to make sweet our end;
With all these adjuncts, when they come to
try,
We cannot finde this trick of theirs to die.

Q. Who are principally reputed amongst others to be the most Catholike and Cardinall Doctors, and Columnes of the Church?

A. S. *Hierome*, S. *Austine*, S. *Gregory*, and S. *Ambrose*: S. *Austine* famous for his Disputations: S. *Gregory* for his Morals: S. *Hierome* for his Translations: S. *Ambrose* for his Writings upon the Sacraments.

Q. Which of the Fathers wrote the most learned, and most profitable Books of all other, for the benefit of the Church of Christ?

A. Saint *Augustine*, both in divine and secular Writings the most learned of all the Doctors. Hee wrote so many Bookes as in one life-time can hardly be read and well di-

digested being a thousand famous Tracts, that one would think by his many Volum that he did nothing but write; by his learn Works, hee did nothing but study all his l long.

Q. What Authour of all other would y chiefly desire, the rest being taken away?

A. This question was sometimes prop sed to *Theod. Gaza*, who answered, *Plutarch* Which though I cannot disapprove his jud ment for choice of so excellent an Author, grave and learned in his Parallels and Morals and other his Works; yet so, as not to be pr ferred before the *Thesaurus Historiarum*, b ing the Catalogue or Compendium of all Hi stories and worthy examples, Wisdome an Eloquence, deserving in somes opinion, mo preeminence than any other, excepting holy Book, alwayes to be excepted, and p ced in the highest room.

Q. Who next?

A. *Seneca*, a bleeding Author of so gr Antiquity, and high-aspiring excellenc heavenly Contemplation, which accordi to the greatnesse of his minde and learnin he plentifully in every place poures out to h Readers, who living in the first springing of the Church, imparted, and learned many things,

ings, to and of Christians. Make tryall of *Seneca*, *Plutarch*, *Plinius Junior*, and o-, which lived in those times, and consider elegant Phrases, and divine Sentences in ir Books. In *Plutarch*, *de tranquillitate* and *de utilitate ex inimicis capienda*, others, so squared by the rules of Christi-, which *Plato*, *Aristotle*, and other more Philosophers before Christs time, are exempted from any taste: and there- with Saint *Hierome* wee conclude him ngst the Catalogue of Divine Writers.

Q. What is the right end and method of com- ing and reading of Books?

For composing of Books, men should compose Books, but treasures of hidden and secret depths, not as now, where *&c.* but such as should be hing to all men, to yong men, sobriety; men, solace; to poore men, riches; to men, sufficiency; that they may be such to their owners, as they were to who in the midst of his Library said, am I, even as it were encompassed with it selfe, in my Paradise of sweetest having so many learned Counsellors to instruct me night and day, that I am

here

here ever leaſt alone when I am alone, eve leaſt idle when I ſeeme to bee idle: inſo much that with my continuall reading an meditating, my breſt is made the Library o Chriſt.

And for reading, what doth it profit bare ly to ſpend time, to run over the ſayings an writings of learned men, which formally i but to touch the skin of words, unleſſe we chew, ſwallow downe, and digeſt the ve ry juyce and marrow, and make it a part o our ſelves in our knowledge, practice, and re tention, in the fruit wherof we read of ſome ſo wonderfull capacious, as not to be paral leld. *Claudius* the Emperour, who retained in memory, all *Homer*, *Saluſt*, *Demoſthenes*, *Avicen*, *Ariſtotles* Metaphyſicks; *Tully* and *Seneca*, who never heard any thing ma teriall, but imprinted it in memory. So *Sca liger* writes of himſelf, that hee learned *Ho mer* in twelve dayes, all the Greeke Poets i foure moneths: for which ſome other jeſte at him ſaying, Hee made haſte to digeſt ſo many Chickens in ſo ſhort a ſpace.

Q. What was the reaſon why Socrates, *and ſome other Philoſophers committed nothing to writing?*

A. So-

A. *Socrates* said, his reason was, because the Paper would be more worth than what he should put thereon: another said he would write nothing, (as some that will not marry) because he might the more freely enjoy other mens folly, as they other mens wives.

Of the wonderfull ability, acts, arts, and gifts of some men.

It is written of S. *Hierome*, that at twelve yeares old he interpreted the whole Scriptures, and in his age had read and composed good Bookes.

S. *Hierome* wrote so much, that one in his life-time can hardly reade his workes.

Julius Cæsar could at one time reade, write, heare, and indite.

Johannes Baptista Porta writes of some so excellent, that they could indite to ten writers of grave severall matters, faster then they could pen.

There was one that compriſed all *Homers Iliads* in so small a volume, that it could be put into a Nut-shell.

So there was an *Italian*, that wrote the Apostles Creed, and the beginning of Saint

Johns Gospell distinctly in the bredth of a penny, to the amazement of *Charles* the fift Emperour: and *Clement* the 7 Pope.

Another pictured *Colonia Agrippina*, in so small a forme, that a Flye covered the whole portraiture with her wing.

Another curious workman carved upon a Jewell the Chariot of *Phaeton*, foure Horses, their raines and feet; the least thing apparant in that circle as their bodies.

Q. *What was the first booke that was printed with brasse title and letters?*

A. *M. T. C. de Officijs*, which Copy is this day reserved in the publicke Library at *Frankeford*, printing and Guns were found out much about one time, which since it is hard to say, whether the one hath done more good, or the other harme; for, as by the helpe of Printing we have that done in one day, by one man, that without it, many could not doe it in a yeere by writing: now having that by this meanes easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust: after that, upon barkes of trees, upon stones, penceld upon Lawrell leaves, after that, in more neerenesse upon parchment, varying as diversly in the action, as the stuffe. And for the latter in

of

the Fryers braine, I meane Guns, the one ...h not made a quicker way to instruction ... the other to destruction.

Q. What is the heavieſt burthen the earth ...res?

A. Some ſay the maſſie and ponderous ...ountaines of the earth, of which, ſome are ... wonderfull fruitfulneſſe, admiration, and ...ight. *Olympus* a mountaine in *Macedo-*... of that height, that it extends above the ...mid region of the ayre, above which, no ... flyes, or winde blowes. Many famous ...ountaines are there in *Judea*; *Syon*, the ...ſt ſtrong, upon which the Tower of *Hie-...lem* was built, *Thabor* the moſt pleaſant, ...e middeſt of *Galile*, whereon Chriſt ſee-... to be transfigured: *Hermon*, the moſt ... which *Seon* King of the Amorites wor-...ipped; great *Lybanus*, famous for Cedars; ...mel, the moſt fruitfull habitation of *Eli-*...geere which the 450 of *Baals* Prieſts were ...me: *Sina*, the moſt holy, on which the ...yce of God was heard, and the Law gi-..., of ſome called *Horeb*: *Pelion* and *Oſſa* ... ſome others, as *Pliny* reports, eight or ... Germane miles high: in *Europe*, the ..., and ſome other; yet none of theſe ſo ...henſome to the earth as a ſinner, neither

are they, as some would have them, the bo-
ches of the earth, but the goodly ornamen
thereof, and much honoured by God, for up
mount *Moriah*, *Salomon* built the Temp
upon a mountaine Paradise was scituate: T
Arke rested upon the mountaines of *Arar*
Lot was commanded to escape to the moun
taines: upon a Mount the Law was given
Christ is described by the Church, to co
leaping upon the mountaines: he was tem
ted upon a mountain: preached upon a mou
taine: wrought miracles upon a mountain
ordained the 12 upon a mountain: departed
the mountains, whence by force they wo
have made him a King: cōferred with the wo
man on a Mountaine, prayed on a Mountai
all night, was crucified on a Mount, appear
to his Disciples upon a Mount, ascended t
Heaven from a Mount; his foundation is t
holy Mountaines; and those that he will glo
rifie, shall rest on his holy Mountaine.

Q: What was hee that in the confusion
tongues kept both his language and religi
pure, and unchangeable?

A. *Heber*, of whom it is very probable b
the consequence, that he had his name from
his parents, by the inspiration of the Hol
Ghost, for he, when all the rest fell to Idola-

try

ry and relapse, continued in the truth, and
ot himselfe free from the impiety of *Baby-*
, and ambition of *Nimrod*: and hence it
me to passe, that all his posterity, even o
hrist, continued in the Hebrew Church, and
ere called Hebrewes: so *Abraham* being
follower, was called an Hebrew, not so
uch for his bloud, as for his Religion.

Q. Who was he in the Scriptures, that had
ither his beginning, father, mother, ancestor
r end described, or made knowne?

A. *Melchisedeck*, that King and
riest, a type of the God-head, eternally
isting: as of the Man-hood unspeakeably
eceived.

Q. Why is Christ, as it is in the Canticles,
alled the Flower of the field, and not the
lower of the Garden?

A. Because the sweet savour of his grace
not included as in a Garden, but open to all,
s is the field.

Q. What trees were those that brought
orth their fruit at the instant of their first
lanting?

A. The Trees which God made in the
eginning of the world, which immediate-
y brought forth the fruit, as God spake the
ord.

Q. What trees are most lasting?

A. Most Trees are very strong and dur-
ble to withstand the violence of winde a-
weather, the Oake increaseth a hundr-
yeares, and decreaseth longer: some Tr-
will last six hundred yeares, the Cedar a-
Box-tree are thought of everlasting conti-
ance: After whose example one thus mo-
lizeth: As no fruit is to be expected from t-
tree that doth not first bring forth leaves a-
blossomes, so no honour can accrew t-
Age, that if Youth doth not budde in dis-
pline and labour.

*Q. What woman was the most beautif-
that ever was in the world?*

A. *Eve*, because she was the immedi-
worke of Gods owne hands, produced wi-
out any secondary causes.

*Q. In what yeeres, as it is conjectured, w-
Adam created?*

A. About 33. in his best perfection; a-
some learned men are of opinion, that th-
blessed shall rise about that age.

*Q. Who was hee that was borne and neve-
dyed?* A. *Elias.*

*Q. What Trees were those that were Typ-
of the Law and Gospell?*

A. The Tree of knowledge of good and
evill,

evill, and the tree of Life, in the middeſt of Paradiſe, and both neere one to the other: the Law, like the Tree of knowledge, ſheweth the deformity of our ſinne, but leadeth us to the difficulty of the cure: but the Goſpell, like the Tree of life, healeth our infirmities, and with that good Samaritan, bindeth up our wounds, ſo that we are able to take up our bed and walke.

Q. What creatures ſhapes are thoſe that the Devill never puts on?

A. The Dove and the Lambe, and for this reaſon, as it is conjectured by ſome, becauſe the true Lambe of God vouchſafed from the innocency of this creature to be ſo called: and in the forme of a Dove, the holy Ghoſt appeared, the priviledge whereof is as a barre to reſtraine him from inveſting himſelfe in ſo harmleſſe ſhapes: and therefore he preſents himſelfe in Goates, and Dogs and Cats, and ſuch like, which more ſort with his diſpoſition, as by the confeſſion of divers Witches doth continually appeare: ſee the Booke of the Arraignment of Witches in *Lancaſhire*, *Lincolnſhire*, the Witch of *Edmunton*, to whom he appeared in the ſhape of a Dogge, and called his name *Dem*.

Q. Which is the King among Serpents?

A. The *Basiliske*, a Vermine not abov 12 fingers length, having a white spot o her head, as the Ensigne of a *Diadem:* she driveth away all other Serpents with h hissing, neither doth she rowle up her sel as others doe; but beares her body upright to the middest: she kils fruits by her bre thing upon them, burnes hearbs, breake stones.

Q. What beast of all other the fairest in moment was made the most deformed an loathsome?

A. The Serpent it selfe, which bein now so detestable, creeping upon her bel and licking up the dust of the ground long as she lives, was before the fall so miable, so gentle, going upright, being fe with the sweet fruits of Hearbs and Leave sweetly conversed with *Eve*, whereupo as Saint *Basil* saith, she was thought to b the more fit instrument for the Divell t worke by, a sudden and fearefull chang for the Serpent, but a worse for the divel, wh before his fall being so glorious a creature turned himselfe by contempt from God, in to the woefull condition wherein he abide and whereinto ever since he labors to intic

and

and draw others, not for any profit to him-
selfe, or ease of his own punishment, but one-
ly to continue his contempt, and hatred a-
gainst God and his people, and therefore he is
punished according to the severity of justice,
without mercy, because he was his own sedu-
cer, whereas men that fall by the wicked al-
lurements of the Divell, have found favour:
S. Hierome saith, the Divels name that tal-
ked with Evah, was Reseph.

Q. *Was the Serpent turned into a reasonable Creature, when she was made the Divels Instrument?*

A. She was not turned, neither did she un-
derstand the sound of the words, which by her
the Divel spake: but the Serpent is called craf-
ty, for the subtilty of the Divell.

Q. *What Creature was that, which was (as some Authors write) extinct in Noahs Flood?*

A. The Vnicorne, and thereupon they
affirme, those hornes that are so precious, to
be gathered from out of the earth since the
deluge. But many there are of a contrary o-
pinion, and the reason is, because they are
many times named in the Psalmes, which if
they had no more beene, would not so have
beene mentioned, and therefore with these

we conclude, that there are, though not many, in some part of the Indies, and some other few Countries.

Q. What is that which is the greatest miracle in man, and of the which he cannot be deprived?

A. The Conscience, the taste to every action, either to justifie or condemne us in the same, which in the wicked is both the Prison, the Iudge, and the Torture, the bridle before, and the scourge after sinne. To which purpose is here annexed a story of a woman, one of that fraile sexe, where on the one side an evill, on the other side a good conscience shewed it selfe, as thus it follows: A Christian Matron in prison condemned for her religion, and being with child, fell in travell with such vehemency of paine, that she was forced to much impatience, which the Keeper rebuking, asking her if she could not endure that little without so much clamour, how would she shortly endure her death: To whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian for the faith of Christ. To which purpose saith Saint *Gregory*, What doth it profit thee, if all praise thee, and thy conscience condemne thee, or

all

all men condemne thee, if thy conscience acquit thee? and therefore how much every one is in the judgement of God and his own Conscience, so much truely he his, neither more nor lesse; therefore to thinke any man better for his greatnesse without goodnesse, is a vaine and blind deceit, when the upright conscience will tell thee otherwise.

Q. What death was that, that profited some thousand of yeares before it was effected?

A. The death of Christ, for he was the Lamb slaine from the beginning effectuall from the first Promise to all beleevers, yesterday and to day, and the same for ever.

Q. What should seeme to be the reason, that in the Scriptures so few of Christs answers are directly to the question propounded?

A. Because our affections in our demands goe not the right way, and his answers are rather to instruct us what we should aske, than to answer us in what we doe: as for example, amongst the Disciples of Christ, one desired to sit at the right hand, and the other on the left; but Christ answered, he that would be greatest should be least: some followed Christ, that he should

give

give them bread, but he preacht unto them the heavenly bread which nourisheth to eternall life. In another place, being asked to heale the sicke, he answered, Thy sins are forgiven thee; and so sent a Samaritan from *Jacobs* Well, to the fountaine of life, by her amazement in his knowledge.

Come see a man from whom is nothing hid,
Who told me all things that I ever did.

Q. What was Godfrey *of* Bulloignes *Apothegme of the Crowne of Christ?*

With golden Crowne it is not fit t'adorne
The servants head, where Masters Crowne was thorne.

Yet the Popes of *Rome*, those proud usurpers, bragge, that the Chayre either takes them good, or makes them good, and from that concurrence of goodnesse, ariseth such a sea of ambition and pride, that betwixt the humility of the Master riding upon the foale of an Asse, and the exaltation of the servant riding upon the necks of Kings and Emperours; a Crowne of Gold is opposed to a Crowne of Thornes; but for the Chayre, we know if it takes them good, it makes them bad: if bad, it makes them worse, for by the Lyons paw, judge of the whole body. *Hadrian*

drian 6. before he obtained the Papall dignity, taxed many abuses in their Church, but afterward when he might have mended the, he thus excused it; When we were little ones, we spake as little ones, we did as little ones; but now being men, we forget or dislike those things we did being children: But this no wonder there: for in a Country of Wolves it is lawfull for every one to be a Wolfe.

Q. Whether doe all creatures acknowledge the supremacy of the Pope, or not?

A. Why not, when they thus adulterate the Psalme for their proofe, *God hath put all things under his feet:* that is, they say, under the Pope: Sheepe, that is, Christians; Oxen, that is *Jewes* and Heretikes; the beasts of the field, those are Pagans: the fishes of the Sea, those are the soules in Purgatory; the Fowles of the Ayre, those are the soules of the blessed, or rather good and bad Angels.

Q. Wherefore on the top of Church-steeples is the Cocke set upon the Crosse, of a long continuance?

A. The flocke of Iesuites will answere for you, For instruction: that whilst also we behold the Crosse, and the Cocke standing thereon, we may remember our sinnes, and with *Peter* seeke and obtaine mercy

as

as though without the dumbe Cocke, wh
many will not harken to, untill he crow,
Scriptures were not a sufficient Alarum, wh
speak daily to us in the voyce of the Prop
and Apostles. The night is past, and the da
come, let us rise from the sleepe of sinne, th
we may embrace the light of Christ.

Q. Whether according (as it is conjectured) is the number of Angels or men the greater?

A. Many thinke that the number of Angels, to which multitude al man-kind is compared to one sheep, which the true shepherd leaving 99 upon the hils, came to seeke the one going astray; by which they inferre that there are so many more Angels than Men, by so much as 99 sheepe that staied, exceed the number of that one that went astray.

Q. Why was man the last worke of God in Creation?

A. Because according to his wisedome hee began his workes upon the loweſt and inferiour creatures, and so he ascended with his time to the more eminent and nobler: for first he made things without life, as the first matter, the heavens and the earth, and the like: after that, Herbes, Plants, and Trees, which have a vegetative life onely:

after,

ers, beasts, birds, fishes, and such other, which have a sensitive life, and therfore it is no marvell that the GOD of order observing this order, that man, the most perfect creature, excelling all other both in body and minde, was his last and best workemanship, having an essence, and besides an essence, a vegetative life, and to that a sensitive; and above this, an intellective, and above this, and all, an apprehensive saving faith, which is the soule of the soule, and the reason of reason: and which being of himselfe the *Microcosme* or epitome of the whole world, it was necessary the whole world should be made before the epitome thereof could be drawne.

And although as some object, that many creatures in many things excell man, as the Elephant more large of body, the Hart more swift of foot, the Bull more strong, the Eagle better sighted, the Dog of better scent, the Daw of longer life, there is yet in man wisedome, by the which he converts all these to his use and service.

Q. Whether is it better to be borne of high birth onely, or from the meane to be of an ingennous dispositon, and learned education?

A. To

A. To be of high birth, and of worthy fame,
A double honour doth o're-guild that name.
But who hath onely title without worth,
Hath crack'd Fames trumpet that should set it forth.
But who hath Wisedomes riches, Vertues store,
Let his descent be meane, his worth's the more.

Argus King of *Peloponesus*, for his singular wisedome & circumspection was feigned by the Poets to have had 100 eyes: *Briareus* for his dexterity and prowesse 100 hands: so it was said of *Beringarius*, that he knew all that was knowable: of *Hippius Eleus*, that he was wont to glory that there was no Art that he was ignorant of, were it Liberall or Mechanicall, insomuch that the ring that he wore on his finger, the clothes that he put on his backe were all of his own making; but yet for al this, he is the wise man that learns from every man, he is the strong man that rules his owne affection; the rich man, that rejoyceth in his owne portion, worthy of honour that honoureth others.

Q. One came to demand of Eucritus *the wise Philosopher, whether hee had rather bee*

Crœsus

Crœsus *or* Socrates: *and what was his answer?*

A. Quoth he, *Crœsus* whilst I live, but *Socrates* when I dye.

Q. Whether doe more soules goe to heaven out of Church-yards, or from the Gibbet?

A. From the Gibbet certainely, as the good Theefe from the Crosse, and no doubt many others: but from the Church-yards none, their carkasses lye buried, but the soules before are fled.

Q. What is the best present cordiall to sweeten the future pill of death?

A. Preparation and dedication, whence ensues mitigation: to which purpose saith *Seneca*, Doe that which must be done, whilst thou art strong, whilst thou art wise, whilst thou art thine: expect no future time, but embrace the present, for that which is to come, is not yet time; and when it shall be, peradventure it shall not be thine.

And yet further to prepare us, which for the most part disprepares the world since we slip not suddenly into the grave, but by degrees, we thinke like the foole that gazed at the Sunne, we passe not, though our progresse be never so swift, and therefore a little to fore-warne us, if any caution may

enter

enter these steely times of securitie, wee die daily, and some part of our life is continually lopt off, yea, wee decrease even in encreasing: for first wee loose infancie, then childhood, after youth, then middle age, till at last, Death with these Harbingers seazeth upon our old age: or some age. To which purpose is here annexed a story of one who had covenanted with Death, that hee at no time should come and take him at unawares without sufficient warning: but first, hee should send some messengers afore-hand to say he was comming, to which they were both agreed: upon which compact, this party lived for a long time very carelesse and secure, at last Death comes and suddenly arrests him: Why, quoth hee, thou hast not performed thy promise, and thereupon began to wrangle and complain of fraud, but Death thus pleaded for himselfe, that hee had sent many messengers, for six yeeres, since: hadst thou not a great Fever, after that the pain of the Stone, Cough, and Headache, and now lastly a Consumption? and what were all these but my messengers? and therefore having performed my promise, go with mee.

Q. What thing is that that goeth swiftest of

all

all moving things, and yet the most apprehensive of all living things cannot perceive his instant motion?

A. The Sun, which according to some Astronomicall conjecture, runs two hundred seven and twenty thousand miles in one houre, but herein opinions differ.

Q. Who are those that are neerest to the Sun-rising, and see the first day, and yet themselues are of the colour of the night?

A. Æthiopians.

Q. What Bird is the most portentous of death?

A. The Scriech-owle, whose throat pronounceth no vowell, but a kinde of groaning note; and which, as some say, to be heard or seen in the light, or in Cities or Towns, is very ominous, although some have slighted the portent of this or any other: as *Mestlianus* the Iew, a wise Captain, marching on towards the warres, a certaine Prophet bade stand still, that they might heare the next augury by Birds; when he secretly in contempt therof, sent for a Bow and Arrow, and kild the Bird: which the Prophet noting, seriously rebuked him: who thus excused: quoth he, This was a foolish Bird to foretell the event of our journey, and was ignorant of her own

safety

safety, which shee sought not to preserve.

With like folly *Hanno*, King of *Carthage* caused many Birds to be taken, then to be put forth and taught to sing, *Hanno is a god*: in which ambitious folly he was deceived, whe he thought that those would not onely continue that note, but instruct all the Quirristers of the Woods in the same: for they neither kept it themselves, nor taught it unto others, but fell to their old tunes again.

Q. What Birds are those that have two hearts?

A. To answer with *Theophrastus*, the Partridge is that Bird of deceit, for it is the Embleme of deceit, as it is in the Psalme, *They have spoken with a heart and a heart*: and in another place, *Wo to them of a double heart*. There is a place in *Jeremy*, which saith, that the Partrich nourisheth what shee brought not forth: upon which place *Lyra* and other Ecclesiasticall Writers comment, that the Partridge steals anothers egs, and hatcheth them up, which after, hearing the voice of their own Dam, forsake the Partridge, and leave her in her crafty folly.

Further it is observed of this Bird, that she is full of deceit, even to deceive the Hunter, and many times therin so speeds, as she preserves

serves her self and her yong ones: for being found together with them, she will take her to her feet, and run before them as if she had forgot the use of her wings: thus trayning her pursuers after her, whilst her young ones do escape, and after flyes away: which similitude *David* alleadgeth of himselfe hunted by *Saul*, like the Partridge on the Mountains.

Q. What Birds are those that are called Prophets twice born?

A. The Cock: first an egge from the Hen, after a Cock from the Egge: they foretell seasons and changes of weather, according to the Verse:

Some say for ever 'gainst that season comes,
Wherin our Saviours birth is celebrated,
The Bird of dawning singeth all Night long,
And then they say no spirit dares walk abroad,
So sacred and so hallow'd is that time.
W. Shakes.

Q. Which are the School-masters of deadliest doctrine?

A. Evill company; to which purpose *Æsop* tels a tale, how the Storke being taken among other Birds, thus pleaded for favour, in regard she was no Bird of rapine, but

but just, loving, & compassionate to her dam, that she might escape. No, quoth the Fowler, since thou art taken in the like snare, thou shalt taste of the like fare. Yet a certain Chyrurgion, as told another, had brought up a Stare, and taught her to speak. Beware of ill company: at last breaking her bonds, soring amongst a company of her wild-fellows, she was taken with the rest in a net, & was with the rest to be kild, but by her oft repeating her note, shee escaped with better luck than the Stork.

The use of both to the Reader.

The Stare escap'd that was at point to die,
Because she spoke, Beware ill company:
But the poor Stork being taken in the net,
With all her pleading, out she could not get:
If by ill company thou fall i' the snares,
Fear the Storks luck, as well as hope the Stares.

Q. What creatures are the most usefull, the most needfull, the most powerfull, either to help or offend men: and which the most sustentative?

A. Fire and Water, that heat and coole, purge and purifie all things of which, though both be irresistable in their fury, yet we conclude, Water the more usefull, the more powerfull,

rfull, the more vitall, bringing forth, nourish-
g and preserving infinite creatures, more,
d greater then any other Element, when in
e fire nothing doth live but onely that
oubtfull *Salamander*. To which purpose is
re annexed a story of a contention that fell
tween two Idolaters, a *Persian* and *Egyp-*
an, which of their Gods were the most po-
erfull: the *Persian* laid, that his god, which
as Fire, did consume or deface all other
ods, being for the most part either of Gold,
lver, or wood: being both brought toge-
her, the Egyptian had bored his wooden god
ll of holes, filled them with water, and stop-
ed it in with wax, which when the Persians
ery god drew neare it, the wax melted, and
e water rushed out, and put out the Persian
od, to his own disgrace, and his servants
ame.

2. *What is that, that is the originall of*
re Creatures of severall natures than any
her?

A. The Egge, out of which proceeds Birds
ying in the Ayre, innumerable creatures
mming in the water, diversity upon the
nd, as the *Lyzard* and others; in both Land
d Water, as the *Crocodile*; two-footed, as
e *Henne*, wanting feet, as *Serpents*; with

many

many feete, as the *Locust*.

Q. Of the flie what thinkest thou?

A. That there is no creature so small nor despicable, in which the power and wisdome of God doth not wonderfully appeare: contemplate the Flye, that little creature, that deceaseth with a fillip: I doe not say to know where shee is all Winter, but tell me whether in her the wisdome of God doth not as much appeare, as in creating of that great body of the Sun, the life of her, & nourisher of all creatures; observe with what nimblenesse by her own naturall appetite she moveth her little body from place to place, how shee employeth her many feet. Likewise the Ant, a lesse, a more slow, but a wiser creature; in her consider her providence, her diligence: vouchsafed for their wisdome to be called a people; how they provide their meate in Summer, how they worke by Moone-light, fearing weather: how by their diligence flint-stones have bin worne by their feet: how they bury their dead, and the like, and then say not but they are a noble substance, as the Sky, for that is but a simple inanimate, this a living substance, and therfore by the law of nature, to be preferred before a more noble wanting life: one said merrily he would not kill a Flye,

because it might have a father and mother: I am sure that great God is that little creatures Father, if the Sunne be her mother.

Q. Into how many parts was the world heretofore divided, and whereupon tooke they their denomination?

A. Into foure parts; *Asia, Europe, Africa* and *America*: *Asia* so called of the daughter of *Ocean* and *Thetis*; or as some say, of *Asie*, the sonne of *Manus* King of *Lydia*: it is separated from *Europe* by the River *Tanais*, now called *Don*, by the Sea called *Mare de Zabbace*: and by *Pontus Euxinus*, now *Mar-major*: and by the part of the Mediterranean Sea: and from *Africa* by the River of *Nyle*.

Europe of *Europa*, daughter of *Aginor*, King of *Lybia*; how it is separated from *Asia* is already showne: and from *Affricke* by the Mediterranean Sea.

Affricke, which some say is so called of one *Affer*: of the line of *Abraham*: it is separated from *Europe* by the Mediterranean Sea, and from *Asia* by the River of *Nyle*, by whose occasion Geometry was first found out by the Inhabitants of *Ægypt*, in measuring out their ground and meades overflowed by the River *Nylus* once a yeare: for

there it never raines, or is other moisture.

America or West *India*, (so called of *Americus Vespucius*; but first found out by *Christopher Columbus* of *Genua*, in the yeare of our Lord, 1492. It is in manner of an Iland round about invironed with the Ocean Sea.

Q. How many were the Monarchies of the world?

A. Foure, the first of the Assyrians, founded by *Ninus*, about the yeare or the world 2220: when after it had endured the terme of 1655 yeares, it was lost by *Astyages*, and conquered by *Cyrus*.

The second Monarchy was of the Persians founded by *Cyrus* in the yeare of the world 3425, which after it had endured 191 yeares was lost by *Darius*, and subdued by *Alexander* the Great.

The third Monarchy was of the Grecians founded by *Alexander* the Great, 3[illegible] years before Christ: After the death of *Alexander*, it was divided among the Prefects which in his life-time he had appointed in divers Countries: by which division *Seleucus* was King of Syria, *Ptolomeus* of Egypt, *Antigonus* of Asia, *Cassander* of Macedonia and Greece, all which Countries were after subdued by the Romans.

The

The fourth Monarchy was of the Romans, founded by *Iulius Cæsar*, after the building of *Rome*, 706 yeares, and before Christ, 47 yeares.

This Monarchy flourished about the space of 470 yeares, after lost and divided, and about the yeare of our Lord 801, it was restored by *Charles* the Great, and by him united to the Crowne of *France*, and by his successors translated into *Germany*, where it remaines as a shadow onely of the greatnesse of the ancient Roman Empire.

Of the sixe Ages of the World.

The first Age from the Creation to the Floud, endured according to the *Hebrewes* 1651 yeares, which agreeth with S. *Hierom*. *Bede*, *Plato*, and the common text of the Bible: the 72 Interpreters, and *Eusebius* hold, it endured 2242 yeares: S. *Austen* is of opinion, that it endured 2272. From this Age we passe further, intending brevity.

The second Age from *Noah* his Floud, till the birth of *Abraham*, endured according to the 72 Interpreters, *Eusebius*, and the greatest part of Writers, 942 yeares, and according to the *Hebrewes*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the Assyrians beganne, and the

great City of *Ninivie* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David* endured, by the agreement of all Authors 942 yeares: during this age was the peregrination of *Abraham*: the beginning of the Amazons, *Sodom* and *Gomorra* destroyed: *Ioseph* sold to the Egyptians: *Moses* passed the red Sea: *Iob* the just: *Iason* conquered the Golden Fleece: the destruction of *Troy*: the *Latines* began to rule in *Italy*.

The fourth age from the beginning of the reigne of *David*, till the peregrination of the Iewes into *Babylon*, endured 485 yeares: during this age the Empire of the *Assyrians* was translated to the *Medes*, *Carthage* was built by *Dido*, and *Rome* by *Romulus*: the destruction of *Hierusalem* by *Nebuchadnezzar*, and thereupon the captivity of the Iewes.

The fifth age from the transmigration of *Babylon*, to the comming of Christ, for ever blessed, endured by the agreement of all, 5[illegible] yeares: during this age, *Cyrus* began the Monarchy of the Persians: the 70 yeare of this age, the Iewes returned to their Country: *Plato*, *Aristotle*, & *Demosthenes* flourished: *Alexander* won the Monarchy of the world

and

nd *Cæsar* usurped the Empire of *Rome*.

The sixt age began at the birth of our Saviour Christ, and hath endured to this time, hich is 1638, and shall from hence continue to the worlds end.

f the seven wise men of Greece, their names, and why they are so called.

When wisedome forsooke the earth, and lly was invested in the roome thereof; me from small sparkes began to assume name of wise-men, and they were reekes; of which *Byas*, borne in the haven wne of *Priene*, in the Country of *Ionia*, one: *Solon* borne in the Iland of *Sala-ne*: *Chilo*, borne at *Lacedemonia*, *Cleobu-*, borne at *Lind* in the Ile of *Rhodes*: *Pitta-*, borne at *Mitelene*, in the Ile of *Lesbos*: *hales*, born at *Myletum* in Greece, *Perian-*, King of Corinth. These were the best wise-men, it should seeme in this scarcity: r when there were many, notice was scarce en of any, and yet at this day in the plenty wise-men; in the opinions of some truely ile, there is no such store: for say they, it is thing to speake wisely, another thing to e wisely, another thing to be accounted a ise-man, but the greatest thing to be a wise-an, to live by his full knowledge, to aske

Counsell in what he doubts, and to live in the practise of what he knowes and learnes.

Of the tenne Sybils.

The first was of *Persia*, called *Samberta*, which among other Prophesies, said, *The wombe of the Virgin shall be the salvation of the Gentiles.*

The second was of *Lybia*, one of her Prophesies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, surnamed *Delphica*, because she was borne and Prophesied at *Delphos*, *A Prophet shall be borne of a Virgin.*

The fourth was *Cumea*, borne at *Campania in Italy*, who Prophesied, *That God should be borne of a Virgin, and converse among sinners.*

The fift was the famous *Erithraa*, borne at *Babylon:* who especially propheſied a great part of our Christian Religion, in certain Verses recited by *Eusebius*: the first letters of every which Verses being put together, makes these words; *Iesus Christ, Sonne of God, Saviour.* These Verses are translated into Latin by Saint *Austine, lib.* 18. *c.* 23. of the City of God, where they may be read at large.

The

The sixt was called *Samia*, borne in the Ile of *Samos*, which said, *He being rich, should be borne of a poore Virgin, the creatures of the earth should adore him, and praise him for ever.*

The seventh was called *Cumana*, from the name of the place where she Prophesied: she Prophesied, *That he should come from heaven, and reigne here in poverty.*

The eight was *Helespontica*, borne at *Marpise* in the territory of *Troy*: *A woman shall spring of the Iewes, called* Mary, *and of her shall be borne the Sonne of God, his Kingdome shall remaine for ever.*

The ninth was of *Phrygia*, and Prophesied the Towne of *Ancire*: one of her sayings was, *The highest shall come from heaven, and confirme the counsell in heaven, and a Virgin shall be shewed in the vallies of the deserts.*

The tenth was *Albunea*, surnamed *Tiburtina*, because she was borne at *Tybur*, fifteen miles from *Rome*: *The Invisible Word shall be borne of a Virgin, he shall converse among sinners & shall of them be despised.* *Lactantius Firmianus* rehearseth divers of their Propheties, without making any particular mention of them, they are to be referred especially notwithstanding, as it should

seeme, unto *Sibylla Samberta*, who wrote 24 bookes in verse, chiefly intreating of the comming, miracles, and life of Christ, whereunto the sayings of all other *Sibyls* are conformable.

The ten Persecutions under the Roman Emperours.

THe first began in the 13 yeere of *Nero*, in such sort, that the Christians were fain to hide themselves in the Caves of the earth.

The second, in the twelfth yeere of *Domitian*, who caused S. *John* the Evangelist to be put in a vessell of burning oyle, whereof he received no hurt.

The third, was the tenth yeere of the reign of *Trajan*.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus*, Emperours.

The fift under *Severus* Emperour.

The sixt began by the indigna ion of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperour *Decianus*, and continued cruelly.

The eight under the Emperour *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandment of the Emperours, *Diocleſianus*, and *Maximianus Herculeus*; this persecution was farre more

more cruell and generall then any of the reſt, inſomuch, that *Diocleſian* in the Eaſt, and *Maximinianus* in the Weſt, deſtroyed all Churches, and tormented the Chriſtians with all ſtrange torments.

The eight times Rome *hath beene taken.*

Firſt, by the *Gaules*, under the conduct of Captaine *Brennus*.

2 By *Alericke*, King of *Gothes*.

3 By *Genſericke*, King of *Vandales*.

4 By *Totila*, King of *Gothes*.

5 By the ſame *Totila*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate than *Rome*, the onely man for proweſſe in his time, came after, to the amazement of greatnes, by Fortunes wheeling, to ſtand by the high-way ſide and beg, *Date obulum Bellizario*, Give a halfe-penny to *Bellizarius*.

6 By the *Moores* and *Sarazens*, followers of *Mahomet* his law, *Gregory* the fourth Pope.

7 By *Henry* the fourth Emperour of *Germany*, *Gregory* the 7. Pope.

8 *Rome* was laſtly taken by *Charles* the laſt Duke of *Bourbon*, who being ſlaine as he ſcaled the Walles, thereby the Souldiers without a head, tooke more advantage to

destroy the City, and commit all kinde of enormities, saving that they burned not the Churches, though they spoyled and robbed them to the uttermost, most of the Army being *Germans* and *Lutherans*: this hapned to *Rome* in the yeare of our Lord 1527. *Clement* the 7. Pope.

The seven Saxon Kingdomes that England was once divided into.

THE first was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengist*, in the yeare of our Lord 476. and continued 242 yeares.

The second Kingdome was of *Sussex*, or South-Saxons, which beganne by the Saxon *Ella*, in the yeare of our Lord, 482. this continued 112 yeares.

The third Kingdome was of *East-angles*, or East Englishmen, and contained *Northfolke* and *Suffolke*; it was first begunne by the Saxon *Offa*, in the yeare 492. This Kingdome held 376 yeares, the last King whereof was S. *Edmund*, martyred by the *Danes*.

The fourth was the Kingdome of *West-Saxons*, containing the West Country of *England*, and had his beginning from the Saxon *Cerdicus*, in the yeare 522. and continued 378 yeares: The Kings of this Coun-

trey

trey subdued, at length, all the other sixe Kingdomes, making all the South part of this Iland one Monarchy.

The fifth was the Kingdome of *Northumberland*, containing the Countries betwixt *Humber* & *Scotland*, & had his beginning of the Saxon *Ida*, in the yeare of our Lord, 547. This continued the terme of 409 yeares, first under the Saxons, and then under the Danes.

The sixt Kingdome was of the East-Saxons or *Essex*, which began by the Saxon *Sebert*, in the yeare 614. and continued till the eight yeare of *Edward* the Elder, 293 yeares.

The seventh Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glocestershire*, and others, & was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the yeare 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 210 yeares.

These seven Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Hand of *Britaine*, and continued a long space.

Of the fortunate Ilands.

Where the Ayre is of that singular temperature, the Earth of that fruitfulnesse, that

the

the Husband men have their harveſt in *March* and *April*. Here all good things do abound, plenty of fruits, plenty of Grapes, the woods and hedges bringing forth excellent Apples of their owne accord. There the graſſe mowed down, in 5 dayes ſpace will grow up to the length of a Cubit. At Chriſtmas they have Summer, and all fruits ripe. The earth yeelds her fruit five or ſixe times a yeare. In their ſowing, every two graines bring forth a thouſand.

Q. Whether are there ſtones gendred in any place then in the earth?

A. There are, and firſt, the Thunder-ſtone in the ayre; ingendred out of a cold and dry ſubſtance: divers precious ſtones breeding in divers creatures: beſides (as *Eraſmus* writes) a ſtone which ingenders in the body of a man, which ſtone may no leſſe inſtruct us of Mortality and death, then thoſe ſtones in times paſt which were uſually brought to the Emperour at his Coronation, by the makers of Tombes; that he might chooſe and direct of what ſort of Marble, or other ſtone, his ſhould be made of.

Q. What was the puniſhment in ancient time for ſlaves, before Gallyes were?

A. Condemned to the Mill, and thoſe that thus

ers performed the labour of the horse, or the
and, had a large fillet put about their necks,
at they might not put their hands to their
mouths to eate either the meale or the corne,
so that what the *Iewes* were forbid to doe to
the Oxe, these did to men. This is more large-
ly commented upon by *Thomas Aquinas*, of
whom it was said, being a boy, he was called
for his silence, amongst others Schollers, The
mute Oxe, but his Master *Albertus Magnus*
perceiving his studious disposition and sharp-
nesse of wit, said, This Oxe, if he begin to Low,
will fill all the world with his lowing.

It is said further of him, that his master *Al-*
bertus having made the statuary of a man,
such art was used in the resemblance, that
with wheeles and engines so cunningly cou-
ched and hid therein, it not onely moved the
foot, but the tongue and eyes, and spake some
words very distinctly. This statuary he con-
veyed into his Chamber; his Scholler *Aqui-*
nas being busie at his booke, from whence it
went into his study and spake: he strook into
a great astonishment, rushes upon it, throwes
it downe and breaks it. Oh (quoth *Albertus*)
thou hast at an instant destroyed my thirty
yeares recreation.

Q. *Are the Stars living creatures or no?*

A. They

A. They are not, though there are some that affirme the contrary of the Sun, and the Moone, and some stars, which they say are animate, and the reason is because they are commanded to run their course. And in *Ieremy*, the Moon is named the Queen of Heaven: and some averre from the testimony of *Iob*, where he saith, The Stars were not pure in his sight, that therefore they are reasonable creatures, and capable of vertue and vice.

Q. How is the Pope compared to the Sun?

A. Of late times it is said of the Pope, that he is as the Sunne and the greater light; Kings and Emperors are as the Moon, and the lesser light, and receive their serenity from the Sun.

Q. What is the difference betweene the visions of the Sun and the Moone?

A. Vnder the Sun is seene continuall day, every moment heat and pleasure: he beholds men rising, working, walking, dining, stirring guilded trees, and flowery meads, and all this by the light of his own light, whereas on the other side the Moone walkes by solitary shadowes, and comfortlesse darknesse; heares not fingers in the woods, sees not the labourers in the field, peepes in upon sleepers, and dreamers, so that she may thinke all mortals dead.

Of

Of the Eclipse of the Moone, and of the Soule.

As the interposition of the earth betweene the Sun and the Moone, is the Eclipse of that light, so the interposition of sin between God and the Soule, is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, Thou hast covered thy selfe as with a cloud, so that no prayer may approach thy Sanctuary.

To which purpose in Allusion whereof, saith an Author, he that lookes for stability in the various change of humane affaires without Eclipse or interposition, may aswel expect constancy in the Moone, which sometimes seemes full, sometimes empty, sometimes not at all, as it did to the Asse that drinking in the water, thought he had drunk it up, because at first he saw it in the water, and by and by it was gone, being hid under a cloud; and which further are illustrated in these Verses following:

The wheele of Fortune, and the restlesse Ocean,
Are like the Moone their Mistresse, still in motion.

Q. What Art is that, that makes use of the vilest things in the world?

A. Phy

A. Physick makes use of those things some wonder were created; as of Scorpions, Flyes, Waspes, Serpents, Toads, and such like, nothing being so vile but serves for some use, and many herein effectuall, according to the Poet:

There's nought so vile that on the earth doth live,
But to the earth some speciall good doth give.
Nor ought so good, but strain'd from that fare use,
Revolts from vertue, stumbling on abuse:
Vertue it self turns vice, being misapplide,
And vice sometimes by action dignifide.

Pope *Alexander* the fourth disputed on a time at his Table, whether the Commonwealth were better to have many Physicians or to be without? some said, Better to be without, for 600 yeers was *Rome* without, and never in better health. But his Holinesse affirmed, he thought otherwise; for, quoth he, if there were no Physicians, the World would scarce contain her people. A worthy answer of the Pope, for if the Physician kils the body, he the soul.

Pythagoras calleth Physick, A divine thing, if it be so, then I hope it cures the soul, as well as the body, otherwise the creature is not sound.

found, if hee be sick in the Nobler part.

Q. Which is the principall of all diseases?

A. Some say the Plague is principall of all diseases; as Warre the head of all calamities; yet Gluttony kils more than either the Plague, Famine, or Sword: for though all love health, yet most betray it this way, especially those, *quibus cœna pœna, pulpa culpa, ficula pocula, vagina lagena, prælia prandia:* whose fare is their snare, whose healths are their sickneſſe, whose wars are their dinners: for more such have been hurt by naked and flattering *Venus*, than by armed and ireſull *Mars?*

Q. What was Theophrastus *complaint at his death?*

A. That Crowes, and Dawes, and Harts lived so long, being things of so little worth, and Mans life was so short, that hee lived not to attain the ful depth of any knowledge and perfection in this world, as it followeth in this Verse.

Skill comes so slow, and death doth so life crave,
That past the Schoole, w'are entred to the grave.

But wee Christians ceaſe that complaint and say, If we live but to know God as we should

should, we live long enough, for in the world to come, all fulnesse of knowledge shall be made manifest unto us.

Q. A certain Hermit learned three leaves and what were they?

A The Red, the White, and the Black: the Black was his perpetuall Meditation of Death: the Red, the vertue of Christs Passion: and the White, Blessed Life.

Seneca saith, he learned two leaves: Before Age to live well; in Age to die well: in this early wisdome so to prepare, that after-grief may not seize upon passed joy.

Q. Of old men, and why are they called twice children?

A. Not so much for the weaknesse of their age, as for their resemblance otherwise: for first their haires turn white, as most children are in their infancie: next they have baldnesse or scarcitie of haire, thirdly, want of teeth: fourthly, weakenesse, lightnesse of minde, and childishnesse of manners: and then delight they in the company of children, as if they would call them fellows; and therefore saith one, Old men that carry their legs in their hands, should smell of honesty.

Certaine old men rebuked and threatned divers yong men, for some misdemeanour towards

wards them as they passed by them in a Church-yard: quoth one of the young men, it makes you the more bold, because you are so neer your houses, meaning their graves.

One said, I fear not old age, because I have nothing to accuse me in it.

Another saith, I feare old age, because it comes not alone.

Quid Puer, quid Senex.

Take away the first letter from *puer*, for a Boy, and there remayns *Ver*, which signifieth the Spring.

Take the two first letters from *Senex*, for an old man, and there remayneth *Nex*, which signifieth Death: and thus are both their Natures expressed in both their Names.

VER *NEX.*

Q. Some Ancients were wont to swear by the number of four, and what was the reason of that?

A. Because no number seemed to be more perfect than this: first, for because there are foure Elements, Fire, Aire, Water, Earth: four seasons of the yeer, the Spring, Summer, Autumne, Winter: four qualities of all things, hot,

hot, cold, moist, and dry: four parts of the Heavens East, West, South and North, &c.

Q. Wherfore do the Jews weare the fourth vowell O vpon their brests?

A. One answered thus pleasantly, Because it is a letter of grief for their sin in rejecting and crucifying our Saviour Christ. Others, Because it is a Cypher, and like themselves of no value or knowledge: Or else because they living by Vsury, this Cypher, though it be nothing of it selfe, yet it helps to increase the summe.

Some compare the Letters to men sitting at a Feast, the Vowels to learned and grave men that speak with full sound: half Vowels, to women and young men that sometimes speak, and then modestly: the mutes to boyes and children, that heare others, speak little themselves but learn.

Q. What is the most unnecessary letter in the row?

A. K, because C is of the same sound.

Q. What letters doth God most punish us withall?

A. F, P, P, *Fames, Pestis, Pralium*, Hunger, Pestilence, and Warre.

Q. What two monosyllables are those that trouble the whole world?

A. *Est*

A *Est, & non est*: It is, and it is not: the beginning and progression of every contention and controversie.

Q. What letters be those that be full voices, and present the knowledge of them?

A. The Hebrew, where *Aleph* signifieth Discipline; *Beth* a House; *Gimel* fulnesse of Voice; *Daleth* Books: And so there are some who from the fulnesse of the Hebrew letters, do demonstrate the whole History of Christs Birth, Passion and Resurrection.

Q. What one Verse is that, that containeth in it the whole Alphabet?

A. *Gaza frequens, Libycos duxit Carthago triumphos.*

So this Verse containes almost all parts of speech in Grammer:

Verbum dans mihi Christe tuum, non das mihi verba.

Such comfort to my heart, ô Christ,
Thy Word to me affords,
That it is more than if the World
Should bring me all her words.

Q. What Language would children speak if they were not taught?

A. *Quintilian* tels of a King, that for conclusion cauled certaine children to bee brought up in a Wood, by one that was dumbe

dumbe, which indeed did pronounce some unperfect sonnd, which could not be made a speech: Like to that is the Iesuites report of King *Mager*, that caused thirty Infants to be shut up in a solitary place, where though they were attended upon with all necessaries; yet they should never heare voice, to the end the King may try what language they would speak, because of that Countries Religion he would be of: but the King lost his ayme, for none of them spoke distinctly any language; and so the King is still of no Religion.

Bellum Grammaticale.

There is a warre in words, as there is in Grammar, the Schoolmistris of words: where the Verbe challengeth the worthiest part to her self, for which she alledgeth many reasons: the Nowne resisteth them, and saith, without her no speech can stand, as in this example following, where is a divers signification in neerenesse of words.

Clava ferit, clavum firmat, clavisq; recludit.
Club strikes, Nail fastens, Key shuts.

Parere vult mulier, sed non parere marito.
A woman will bring forth, but not obey her husband.

Tan-

Tange Lyrã digitis, Liram fas arator in agris.
Sulcus agri Lira est dat; Lyra tacta sonum.

And in this last there is *Lyra* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the sound.

There is also, as there is mystery in words, many mysteries in writing; the juyce of an Onion will not be read, unlesse you dry the paper, some other cannot be read, unlesse the paper be wet. Some write placing D for A, and A for D, and so of the rest; a secret kinde.

Q. Who were the best Orators, and what is the chiefest use of Oratory?

A. *Tully* and *Demosthenes*; *Tully* was admired more for his tongue, than for his heart: *Aristotle* more for his heart then his tongue: *Plato* for both. It is said of *Tully* that he had none like him: of *Demosthenes*, that hee had few. And for Oratory; as wit is the ornament of man, so eloquence is the ornament of wit, which doth no way so much become it self, as displaying the power therof in perswading to truth, and disswading from falshood, with that violence forcing to the end the hardest heart, as the Axe falleth upon the Adamant.

Q. What is the difference between Logick and Rhetorick.

A. Rhe-

A. Rhetorick discloseth the hidden Sailes of speech, Logick forceth it forward with Oares. *Cleanthes* being asked the difference betweene Rhetoricke and Logicke, first he clutcht his fist, and then he shewed it open.

It is said of *Chrysippus*, that he was so bent to his acute Logicall positions, that he would have famished at his Table, if his Maid *Melissa* had not put meat into his mouth.

Q. *Some of* Ovids *friends wisht him to take three Verses out of his Epistles that they disliked, and what was his answer?*

A. No quoth he, that face seemes faire st that hath some Mole

A Probleme.

What thing is that that doth with most me raigne?
Tell me but in three words, & make it plain

The answer.

I will not take three words, but one to tell
'Tis *right* or *wrong* that doth in one wo dwell:
Three words there are, three letters, and t same,
From which the world hath *right* wrapt *wrongs* name.

Lex in the Latine tongue is the feminine nder, in the Greeke the masculine; which he best as they say; because she should rule a man, and not to be over-ruled as a wo-n: and therefore for the even sway thereof is called the Kings right hand, because by Kings reigne, and Kingdomes without it, e so far from flourishing, that they be nearer rishing; for a kingdome without justice, is e a Ship without a Rudder in the middest the Sea, and under it good men doe accor-ing to the lawes, evill men suffer according the lawes.

Q. How many are they among other fa-ulties, that the whole world is governed y?

A. Three: Divinity, Law, and Physicke; cording to the Verse:

heologis animam subjecit lapsus Adami,
orpus Medicis, & bona Iuridicis.

oules, our bodies, goods, by *Adams* ll,
to Divines, Physicians, Lawyers rall.

Q. What is the reason truth lasts so

A. Because it is the Image of God: but another in consideration of our times, said; Because it was so seldome worne: according as these Verses seeme to import:

Omnibus rebus jam peractis,
Nulla fides est in factis,
Mel in ore, verba lactis,
Fel in corde, fraus in actis.

Englished.

All things finish't now and ended,
Nothing's spoken that's intended;
Where milke and honey words proceed,
There's gall i'th heart, deceit i'th deed.

Q. *Is it all one thing to lye, and to tel a lie?*

A. Not, for he which lyes, is not deceived himselfe, but seekes to deceive another; but he which tels a lye, is deceived himselfe; therefore a good man must take heed that he doe not lye, a wise man that he doe not tell a lye; though most now with *Malchus* servant have their right eare cut off, and they can heare nothing rightly, nor speak any thing truely, which is a most hatefull vice: but let every good man say, *Veritas amet, & ego veritatem, tanquam me*

...am meã, quæ est rara avis in terris: so I love truth, and truth love me, as mine owne soule; though this be somewhat a rare bird in these times.

Q. Is faith to be kept with an enemy?

A. It is, for we are not so much to consider to whom; as by whom we have sworne: and therefore hee is found much faithfuller than thou, which beleeving thee, having sworne by the name of God, hath beene deceived; then thou that by that meanes hast deceived him, though nothing be now more common than so to deceive.

The Oath which the Ancients swore by, called Ioves Stone.

This Oath they held very sacred, for he that swore, was to hold in one hand a stone, and then to pronounce these words.

If knowing, I deceive, Iupiter cast me from my gods, from my Countrey, and from all happinesse, as I cast away this stone.

Q. From whom for the most part doe wee have truth?

A. From childishnesse, from sleep, from the

 foolish,

foolish, from the drunk, from the mad.

Lewis 11, was wont to say, all things were plenty in his Court, but only truth was scarce. Of which saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit, or cunning it can be overthrowne; and although it hath neither patron nor defender, yet it defends it selfe, and it is like the bloud of the Goat, that it will breake the very stone to appeare.

Q. What thing is that which for the most part wants successors?

A. Vertue and truth; for though a man may bequeath his goods by testament, yet can he neither Vertue nor honesty.

Q. What is meant by the Riddle in Virgil, 1 Dic quibus in terris, &c.

Englished.

1 Tell me in what part of the earth thou canst behold, looking up, but three yards of heaven?

2 Tell me in what part of the earth, flowers grow inscribed with the names of Kings, &c.

A. Of the first, some understand this to be meant of the diggers in silver mines, out of which if any one looke up from thence he cannot behold above three yards of heaven,

ven. And for the second of these flowers (it is thought) be meant gold and silver, which being coyned in money, is inscribed with the names of Kings, and the most precious Rose among men: and yet *Virgil* himselfe then living, being asked this question, said, he struck that crosse in *Grammar*, to torment curious Readers and Interpreters.

Golt. *Dictio scripta per l, Germanica, grata cuique est:*
Gott. *Est tamen l dempta vox ea nobilior.*
Gold. This German word with *l* is large of fame:
God. But *l* substracted, the most noble name.

Germani cunctos possunt perferre labores,
O utinam possent tam bene ferre sitim.

The Germans to all labours them inure,
O that they could but thirst so well indure.

Cleobulus Riddle of the yeare.

There is a father which hath twice sixe Sonnes, and they have thirty daughters a piece party-coloured, having one cheeke

white, and the other black, and they never see one anothers face, nor live above 24 houres.

Q. There is a thing that is neither Fire, nor Moone, nor Starre, and yet it shines onely in the night, and what may that be?

A. The Glow-worme.

Q. What is that that stands still on one foot, and with the other walks round?

A. A payre of Compasses.

The Crocodiles Syllogisme she proposed to the woman whose childe she had gotten.

If (quoth she) thou shalt tell me true what I intend, I will give thee thy sonne. Quoth she, That thou wilt not restore him me: now therefore give him me because I have told true. Why then quoth she, if I doe restore him thee, thou hast not told true, and therefore I will keepe him.

To which purpose one thus asked his servant, Art thou not a lyar? tell me true: but his sophisticall servant said, If I be a lyar, how wilt thou that I tell true? If I be a lyar I will say I am such an one, that thou mayst know me not to be such an one.

Resolves his Riddle.

The Cretans are lyars, saith Epimenides,

he himselfe being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lyed: if the *Cretans* be lyars, how did *Epimenides* tell true, he himselfe being a *Cretan*?

I will now put to thee some questions to finde an answer for thy selfe, to see if thou canst yet swim without Corke.

Q. Since there is no new thing under the Sunne, how comes it that in the old world, some say they have found a new?

When S. *Paul* wrote to the Romans, why did he not write to the Pope?

Objurgatory Letters came to *Iehoram* a wicked King, written by *Elias* the Prophet, when *Elias* was translated into Heaven, his Father *Iehosaphat* living: now tell me, When and where these Letters were written, and by whom they were sent, *Paral.* 2. 21.

Q. How comes it that some blacke stones draw white lines, and white silver blacke lines?

Mille boves pascunt, vitulorum millia centum
Musca super vitulum quem libet una sedet.

Englished.

In a faire medow fed a thousand Oxen, and one hundred thousand Calves, and upon every one of these sate a Fly, now tell me

how many legges were there in all?

Two young men carried Egges, and as they travelled by the way, at last, the one said to the other, If thou give me one of thy Egges, I shall have as many as thou: to whom the other replyed, But if thou give mee one of thine, I shall have twice as many as thou. Now I would aske, How many did each of these carry?

Tot prior ova tulit, quot lustrũ continet annos,
Posterior vaga quot sidera mundus habet.

5——7

A certaine Marriner transporting thirty passengers in a ship, of which fifteene were Christians and fifteene Iewes, there arose a great tempest, so that the ship could not be safe, unlesse at least halfe of the goods and halfe of the men be throwne over-boord to lighten it: and then they beganne amongst themselves to debate and agree after what manner this should be done; at last they were content, that the Master should set them all in a round Circle, beginning where he would, and so every ninth man should be throwne over till fifteene were gone,

the Master sparing the Christians, so ordered and placed them, that every ninth man was a Iew: and so the Christians safe, and all the Iewes were lost.

Q. But how was this done?

A. First, hee placed them in this order: 4 Christians, 5 Iewes. 2 Christians, 1 Iew: 3 Christians, 1 Iew: 1 Christian, 3 Iewes: 3 Christians, 3 Iewes: 1 Christian, 2 Iewes: 3 Christians, 1 Iew; and he began to number from the first of the 4 Christians: as for example:

CCCC, IIIII. CC. I. CCC. I. C. II. CC. II. C. II. CC. I.

Q. What labours of all other are the most irksom?

A. *Docentis, Imperantis in bello, Precantis, Parturientis.*

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth: the vulgar say, the labour of the hand, but the wife say, that of the mind, which not onely wearies the bo-

dy but dryes up the bones, and hastens old age and death, whereas the other is healthfull to both. A certaine woman told King *Antigonus*, that he was happy, because he was a King: O mother, quoth he, if thou didst know the many cares that are worne with this Diadem, thou wouldst not take it up from the dirt.

Some say, the care of the Magistrate, although much lyes upon the Church-man, but more upon the Magistrate, that hath not onely the care of soules, but of bodies and goods, and therefore they are called Gods.

For the care and paine in childe-bearing, no man doubts, and experience maketh manifest, the milerable mother to have anxiety and griefe of minde before, in and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sinne, insomuch, that one woman said, she had rather dye tenne times in the warres, than once to hazard the danger of child-birth. Thus *Luther* distinguisheth of these labours.

Sayer

Sudor { Oeconomicus, Politicus, Ecclesiasticus } est { magnus, major, maximus. }

The labour of the { Husband-man, Magistrate, Minister } is { Great, Greater, Greatest of all.

Yet since the vulgar lightly esteeme this labour of the minde, and thinke much that their labour of body should so far extend to maintain the honour and leasure of the mind, I will thus propose an example: When cattell could speake, it is said the sheep said unto their Master, We thinke we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese, and Lambes, and without allowance from thee, turnest to seeke our living from the earth, when thy Dog, that yeelds thee none of these comforts, thou impartest thy bread from thine owne hand: but then the Dog replyed, All this I have, and deservedly it is to me due, for I am he that preserves and keepes you from the theft of men, and from the ravine of the Wolfe: the sheep hearing that,

Was

was content the Dogge should have a greater allowance.

S. *Martin* seeing a Sheepe new shorne, said, this beast hath fulfilled the Commandement, for she having two coats, hath given one to him that wanted.

Of *I. Hus*, and *M. Luther*.

Of *Hus*, his adversaries were wont to say, That he had the sound of the Goose, but he propcesied, that after 100 yeares a Swan should come, whose shriller note should more tingle their eares, and oppose their errours, whose fore-runner he was; they burned his bones many yeares after, but cannot deface his memorial; and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustfull, and irefull liver, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppresse: No (quoth he) why, though it bee impossible for you to forbid the birds to flye over your head, yet notwithstanding you may

may keepe them from making their nests in your haire.

Q. What creatures are those that excell man in the senses?

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly expounded:

Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, linx visu, simia gustu.

Q. When is dirt handled by dirt?

A. When the Potter worketh his vessell.

Q. What houshold creatures are those, which never by nature grow gentle to a mans hand, nor never by Art?

A. The Fly, the Swallow, and the Moule.

Q. What creatures of all other are the slowest, and which the swiftest?

A. The Snaile, and the Eagle, which upon a contention betweene them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnesse, loytered, and deferred so long to the last, that the Snaile crept there before her. This Fable admonisheth continuall progression

and

and ſtudy to be more effectuall to attaine wiſedome, then the ſeldome haſty ſnatches of the too confident in his owne ability and ſtrength.

Q. What City is that that is founded in the waters, compaſſed in with waters, and hath no other wals but the Sea?

A. *Venice*, ſituate in the boſome of the *Adriaticke* Sea, which hath continued unſhaken or unconquered ſince the firſt building 1152 yeares, and at this preſent famous in Buildings, Riches, and Government.

Q. Whereupon did the Ancients name England?

A. *England ab Angulo*, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things, and comely perſonages the poſſeſſors, as Saint *Gregory* on a time ſaid, ſeeing certaine Engliſh youths at *Rome*, Well you may be called *Angli*, Engliſh, *quia vultum habent ut Angeli*, becauſe their faces ſhine like Angels.

Q. Why was it called Britannia?

A. Of from *Brutus*, or *Brito*, a King; or rather, as Maſter *Camden* hath it, from *Brith*,

Brith; that is, Woad, or Oade: and *Færiæ Regio*, because the Inhabitants used to paint themselves with Woad, or Oade.

Q. What is that that being blind it selfe, leades the blind, & beares him that beares it?

A. A Staffe.

Q. What is the Proverb of going to Rome?

A. He that goes first to *Rome* sees a bad man: he that goes the second time, meets with him: he that goes the third time, brings him home: as one said of a lewd woman. He that lookes upon her with delight, is in his way to Hell; he that talkes with her, mends his pace; and he that enjoyes her, is at his journies end.

Q. How should man and woman be made like in marriage?

A. Let the man be inferiour in state and birth, and then marriage makes them equall, she the better in descent and substance, he in sence and sexe.

Solon the Philosopher said upon the marriage of his friends daughter, Whosoever this way hath got a good sonne in law, hath found a sonne, or rather better then a sonne: but] who so hath found an evill one, hath lost a daughter. Likewise another Philosopher having

having lost his Wife, said, O Philosophy, thy precepts are tyrannicall, for thou biddest us love, and if wee lose what we love, thou biddest us not grieve.

Q. By what meanes shall a young Papist Wench be as it were both a wife and a widow, and be sure to keepe fasting-dayes and nights enow?

A. By marrying with an old and impotent husband: but the quietest marriage saith one, is that, when the wife is blinde, and the husband deafe.

Q. Quid facies Veneris faciem cum veneris ante?

Ne sedeas, sed eas: ne pereas, per eas.

The conceit of these Verses lyes in the Latine words which cannot be expressed in the English; the question, *What wilt thou doe when thou commest before the face of Venus?* The answer, *I will goe and not stay, lest I perish in that way?*

Q. What was the saying in ancient time concerning friends?

A. That it was good, to have friends, but bad to need their helpe: for friendship now adayes depends upon great fortune and little need: for as the Poet said;

Who

Who ne'r wants, shall never lack a friend:
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, say we, such a one as is onely a friend in words, is as bad as him that coynes false money: and therfore,

Fide, sed ante vide; qui fidit, nec bene vidit,
Fallitur: ergo vide, ne capiare fide.

He that trusts before he try,
May repent before he die.

Socrates being reproved by his Wife, for that hee had prepared no better fare for his Friends: quoth hee, If they be our Friends, they will not care: if they be not, we will not care: if they be good, here is enough: if they be bad, here is too much.

Q. Why is gold esteemed the most precious of all metals?

A. Not onely because it endures the fire, but for many other causes; pure gold expels poyson, and therefore if poyson be put into a cup of gold, there will be a boyling and struggling strife to expell it: it is restorative and physicall both in body and state, the winde

winde and the calme both of Sea and Land: and the prize for which so many toyle and fight: and yet is Iron more necessary for mans use many wayes than it. In *Europe*, Iron is esteemed at a low rate, because of the plenty, but in the *Indies* it hath beene esteemed dearer than Gold, where wee have sometimes known fourteen pound of Iron to have been exchanged for 350 pound of Gold: and where this is of no value, there contention is of no force; for, in the *Indies* a whole household will live quietly under one roofe together, and that roofe, but of some large shell; and lightned night and day with the Lights of Heaven, the Sun and the Moon: which condemnes our discords and covetous dispositions, where we rapine our selves to the graves, and then leave it to posterity; according to the Verse:

Dum potui rapui, rapiatis quando potestis.

Q. Whereof was money at first?

A. At first it was Tinne, after Silver, last of all Gold, quite opposite to the times and manners, for at first they were golden, after silver, but now wee have the Tinne and Iron age: and thus is the wine changed with the vessell.

Q. What

Q. What gain is most lawfull and honest?

A. Not Vsury, that like the Viper eats off the fathers head that lends, and the mothers bowels that borrows. The most secure and honest gain is husbandry: as one thus hath it, To seek gain by wars is wickednesse; by Sea, dangerous; by deceit, sinfull; by husbandry, lawfull. For first, if thou respect the health of thy body, which is to be reckoned among the chiefe goods, no life more wholsome: if frugality, no where more usefull: if uncorrupted gain, no where more innocent: if integrity of life, no where lesse tainted.

Q. Who are those that have fed others eares with their own harmes?

A. Souldiers in the *Low-countries* and *Germany*.

Q. Who are those that Fortune seldome favours?

A. The over-timerous man; for his owne feare presents some difficulty to discourage men in matters of most easie atchievement; and therefore as the Poet said:

Quisquis apes undasq; timet, spinasq; roseti,
Non mel, non pisces, non feret ille rosas.

Who feares the Bee, the Water, pricke o'th Rose, Shall

Shall have no Honey, Fish, nor Flowres for's Nose.

Or thus.

Who fears a sentence, or an old mans saw,
Shall by a painted cloth be kept in awe.

And therfore, *Audaces fortuna juvat.*

Q. What is the meaning of these words, when we say, as safe as a fish?

A. Because when all other creatures perished in the Deluge, the Fishes were onely safe: And of that when we say, As dumbe as a Fish? Because no creature but can make some kinde of noyse or sound, but onely the Fish, that is solely mute.

Q. Is that compact lawfull between the living, that the first dead should return to the longer lived, and shew the estate of the other world?

A. In Popery it is, and hath been usefull; for so say they, *Marcellus Ficinus* returned after his death, and shewed where hee had bin and what he had seen. But we are taught otherwise, that we are not to seek truth from the dead: neither could the Glutton obtain,

that

hat *Lazarus* should forewarn his brethren.

Of the six Voices in Musique.

Famalatere nequit, micat ut Sol inclyta virtus.

Fame and Vertue can be no more hid than the Sun.

Q. Who be those that for the most part sing them that either sleep or cry?

A. Nurses.

Q. Who is the best Arithmetician of all that?

A. God, for hee hath made all things in number, weight, and measure: likewise hee numbers the stars, our teares, the haires of our heads, our days, our bones.

Pythagoras opinion of leaving pictures behind men for a memoriall to their posterity, whereof hee saith: The body is but the case of the minde, and hee sees and knows the least part of man, that sees or knows onely his body, which more cannot be pictured: therfore saith hee, Those that leave but the picture of the body, leave but an image of an image to posterity.

Of the good of learned men.

When the Plague had consumed all *Greece*, *Hippocrates* by firing a whole Wood purged the aire. So *Tully*, by his wisdome rescued *Rome* from the Conspiracy of *Catiline*, and therefore was called *Pater Patriæ*: of whom one thus writes:

Defendi, tenui, vetui face, cædec, ruere,
Civis, Dux, Consul, &c. see *Virgil.*

Q. What two wonderfull men are those, the one wherof was a Traveller through the Sea, and the other a Waggoner through the Aire?

A. *Moses* and *Elias*.

Q. What were the names of those two thieves that were crucified with Christ?

A. *Dismas* and *Gismas*. As some Authors do averre, *Dismas* the happy, and *Gismas* the wretched, according to the Verse:

Gismas *damnatur*, Dismas *ad astra levatur*.

Englished.

Dismas the happy to repent, though late,
For though at last, his sorrow was yet true:

Gis-

ismas that died in his most wretched state,
Was the unhappy that no mercy knew.

Q. *What foure things are those that over-*
me one another?

A. 1 Death overcomes Man.
2 Fame overcomes Death.
3 Time overcomes Fame.
4 Eternity overcomes Time.

Q. *Three occasions many times move de-*
te, and what are they?

A. 1 To talke with him that is angry.
2 To send him of an errand that is weary.
3 To wake a man out of sleep.

Q. *Three things should be alwaies at home,*
what are they?

A. The Hen roost, the Cat, and a beautifull
ife.

Q. *How many things are required in a wo-*
n to be perfectly beautifull?

A. It is said, That all the beauties in the
orld serve but to make up one perfect
aty; where one brings a good cheeke, a-
ther a hansome nose, the third a faire
head: one is wise till she speakes, ano-
hansome till she goes, a third pretty
she laughes: one hath a slender body, a-

nother a pleasant speech, and some other comely gate; al which must concurre to make up one absolute beauty.

Some other there are that say, that a woman to be perfectly beautifull, should have all these indowments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Blacke, 3 White. 3 Hard, her breasts and buttocks, 3 Soft, her two hands and her belly, 3 Short, her nose and her two feet, 3 Long, her fingers and her side, 3 Blacke, her eyes and her haire, 3 Red, her cheekes and her lips, 3 white, her thighes and her necke.

All these faire letters in one golden booke,
What Cynicke might be blam'd to unclaspe and looke?

But now for the most part in stead of all, of many times any

With Tyres and Clothes our judgements bribed be,
And woman is least part of what we see.

Q. The old saying is, a good horse should have 15 properties from other creatures, and what are they?

A. 3 Of a Man: 3 of a Woman: 3 of a Fox: 3 of a Hare, and 3 of an Asse.

3 Of a Man, that is, bold, proud, and hardy.

3 Of a Woman, faire brested, faire haire, easie to leape upon.

3 Of a Hare, a great eye, a swift foot, and a dry head.

3 Of an Asse, a big chine, a flat leg, and a good hoofe.

3 Of a Fox, a faire taile, short eares, and a good trot.

Q. What three properties are principally required in a good Inkeeper?

A. To be as patient as *Iob*. 2 To bee as provident as *Philemon*. 3. As merry as *Hector*.

Wisely liberall, and cheerefully frugall, sometimes to impart to his friends; for as one writes:

Two dishes well drest, and welcome withall,
Both pleaseth thy guests, & becometh thy hall.

And as another saith:

Dat bene, dat multum, qui dat cum munere cultum.

Who kindly doth small gifts bestow,
Out-peyse the great with churlish show.

Q. *Wherefore hath it anciently been accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it?*

A. Our Ancestors in times past, as they were merry conceited, so were they witty; and thence it grew, that they held it good lucke if a Wolfe crost the way, and was gone without any more danger, or trouble, but ill lucke if a Hare crost and escaped them that they had not taken her.

Q. *What three Churches are those that have their severall prerogatives before any other in the Land?*

A. *Pauls*, *Westminster*, and *Salisbury*: *Pauls* for her Antiquity, spaciousnesse, and strength. *Westminster* for Curiosity and Workmanship, being 42 yeeres in building as it is afore recited. *Salisbury* for variety of Pillars, Windowes, and Gates. Secondly, *Pauls* for the continuall society of the living: *Westminster* for her Royall Sepulture of the dead: *Salisbury* for her tripartite Calculation of the yeere, having in it as many Windowes, Pillars, and Gates, as there are daies, houres, and moneths in the yeere, of which a famous Antiquary thus writeth:

Wonders

Wonders to tell how many dayes
In one whole yeere there beene:
So many windowes in one Church
Men say are to be seen.
So many Pillars cast by Art,
Of Marble there appeare
As there are houres in just account,
Throughout a compleat yeare:
So many Gates doe entry give,
As months one yeere doth make.
A thing well knowne for truth,
Though most it for a fable take.

Vnto which may likewise as a fourth be added, though inferiour to the rest, for spaciousnesse and bulke, yet famous for the roundnesse, neatnesse, and Monuments therein preserved, of which it is thus delivered, *Helitus*, Patriarch of *Jerusalem* consecrated a Church for Knights Templers, so called at the first institution about the yeere of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named: and vowed to defend the Christian Religion, and the holy Land, and Pilgrims going to visit the Lords Sepulchre against Turkes and Infidels, some

of their images are to be seene with their legs acrosse, for so they were laid buried in that age, that had taken up the Crosse (as they termed it) to serve in the Holy Land, amongst whom, was *William Marshall* the elder, a most powerfull man in his time, *William* and *Gilbert* his Sons Marshals of *England*, and Earles of *Pembroke*, upon *William* the elder his Tombe some yeares since was read in the upper part *Comes Pembrochiæ*, and on his side this verse;

Miles eram Martis.
Mars multos vicerit armis.

¶ In processe of time, when with insatiable greedinesse, they had hoarded up great wealth, by with-drawing Tythes from the Church; appropriating spirituall livings to themselves, and other bad meanes, their riches turned to their ruine, for they fell at variance with other religious orders, rejecting their obedience to the Patriarch, procured envy of the common sort, and in the yeare 1312. this order was condemned of impiety, and by the Popes authority utterly abolished, and the possessions assigned to the hospitalier Knights of Saint *John* of *Jerusalem*.

It

It is apparant out of ancient Records, that in this place after the expulsion of the Templers, was the seate and habitation of *Thomas* Earle of *Lancaster*, and of Sir *Hugh Spencer*, King *Edward* the seconds Minion, afterwards of Sir *Amyer de Valence* Earle of *Pembroke*, and in the end turned into two Colledges or Innes of Court: and so much of the Temples, the antiquity thereof and the Monuments therein.

Grayes Inne is so called, because it was anciently the dwelling house of the Lord *Gray* of *Wilton*: *Lincolnes-Inne* of the Earles of *Lincolne*.

Q. What three Rivers are those that have the precedency before others?

A. Thames, *Severne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swannes, and ships that she beareth: *Severne* for her swiftnesse & beautifull Shores: *Trent* for her variety of flouds and fish, which some thinke to be so called of *Trent* a French word, which signifieth 30. because it is said she beareth thirty severall sorts of fish, and thirty Rivers fall into her floud.

Q. What Forrest was that which was erected out of the ruines of most Churches,

Townes and Villages, of any other in the Kingdome?

A. New Forrest in *Hamshire*, which *William* the Conquerour, to erect, pulled downe 36 Churches, all the Townes and Villages and houses farre and neere, and brought all within 30 miles compasse to a Forrest for wilde Beasts, for which haynous offence the judgement of God soone overtooke his posterity: for *William Rufus*, his second Sonne, King of *England*, in this Forrest was shot thorow as he was hunting by *Walter Terrill*, shooting at a Hart, and so dyed: one of his other was blasted with a pestilent ayre: his Grand-child pursuing his chase, was there hanged among boughes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and History.

Q. What two Halls are those, famous for their buildings, Courts, and adjacent Offices, before any in this kinde to be preferred?

A. *Westminster-Hall*, and Guild-hall, the one built by King *William Rufus*, of Irish-wood, in whose top no wormes nor Spiders breed, though some venemous creatures sometimes crawle below, being of that continent and spaciousnesse not to be paralleld

the

the wiſeſt plot of ground in Chriſtendome, which may be called the Engliſh Moderator, for that it can end a controverſie, when no other place nor party may or can.

Guild-Hall for her continuall courſes and ſittings, *London* being the Lady of Cities, and ſhe the Ladies Chamber, wherein at the firſt entrance the Statues of two Gyants huge and terrible preſent themſelves, which for diſcourſe ſake (their antiquity being ſuch as few doe relate of) ſhall here be briefly unfoulded. Theſe two Gyants lived both in this Iland at one time, 1200 before Chriſt, at what time this Iland was a deſart, and inhabited onely with a few Gyants which at *Brutus* landing at *Totnes* in *Devonſhire*, fled to their Caves and deſarts, where they lived; But after *Brute* and his Brittaines were ſetled, they tilled the ground and built Cities, and called the Iland after *Brute*, *Britaine*: and *Corineus* calleth that portion thereof that fell to his ſhare *Corinea*, after by corruption of ſpeech *Cornubia*, now *Cornwall*, being as the Horne of *Britaine*; This *Corineus* was of mighty ſtrength, and tooke great delight to combate with other Gyants, and none was able to withſtand him, but at laſt one *Gogmagog* was found

that on a day with thirty other Gyants assaulted *Brute* and his company as they were sacrificing to their gods, by whom the rest of his company were slaine, and he himselfe taken and kept alive, because *Brute* intended to see a single combate betweene *Corineus* and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelve Cubits high, that he could pull up a great Oake at one pull, as it had been a hasell wand. Now both these Gyants being brought together, *Corineus* laid by his Armour, and challenged his Combatant to handy-gripes, who at the first came upon him with such violence, that he crusht in pieces three of *Corineus* ribbes, two of the right side, and one of the left, wherewith *Corineus* mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a rocke, and threw him downe headlong into the Sea, where he was bruis'd and broken with the fall into pieces, and so dyed, and the place is called to this day *Gogmagogs* leape.

And now since we have spoken something formerly upon occasion of *Brutus* and his Britaines, the first inhabitants of this Iland, it remaineth that we set downe the severall

verall changes of Regall succession in this Kingdome, and by whom they were brought in, which were as followeth five in number.

1 The *Britaines* by *Brute*, who reigned in this Kingdome 24 yeares, and before his death divided it amongst his three sonnes, *Albion*, now *England*, to *Locrine*, to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer succession.

2 The second was by *Romans*, by the arrivall of *Iulius Cæsar* here: who partly by himselfe, and his succeeding Romane Emperors, Lieutenants and Tributary British Kings, continued here a government for the space of 500 yeares.

3 The *Saxons*, the Ancestors of Britans by *Hengistus*, in whose time this Iland was divided into seven Kingdomes, which in this booke are formerly recited.

4 The *Danes* by *Swaynus*, whose government continued here some 25 yeares.

5 The *Normans* by *William* the Conquerour, who vanquished *Harold*, subdued this Kingdome, just 40 yeares after their conquest of *Normandy*.

Thus men and Kingdomes change, and ever shall,
Vntill one generall change run over all,
And now as at English feasts, so I regrete,
Matter more light, to make the end more sweet.

The proposition and resolution of the Garland.

BEtwixt two sutors sate a Lady faire,
Vpon her head a Garland she did weare:
And of th'inamoured two, the first alone,
A Garland wore like her, the other none:
From her owne head she took the wreath she wore,
And on him plac'd it that had none before:
And then these Lovers browes were both about
Beset with Garlands, and she sate without:
Beholding then these rivals on each side
Of her thus plac'd, and deck'd in all their pride;
She, from the first mans head the wreath he had,
Tooke off, and therewith her owne browes she clad:

And

And now this Lady and the second were
In Garlands deck'd, and the first man sate bare:
Now which did she love best, of him to whom
She gave, or him she tooke the Garland from?

Reply.

IN my conceit, she him would soonest have,
From him she tooke, not him to whom she gave.
For to bestow, divers respects may move,
But to receive, none should perswade but love;
She grac'd him much, on whom her wreath she plac'd;
But him whose wreath she wore, she much more grac'd.
For, where shee gives, she there a servant makes,
But makes her selfe a servant where she takes.
Then where she takes, she honours most, and where
She doth most honour, she most love doth beare.

Not

NOT borne, NOT dead, NOT christned,
NOT begot.
LO, here she lies, that was, & that was not:
She dy'd, was borne, begot, baptiz'd, & more,
Was in her life not honest, not a whore.
Reader, behold a wonder rarely wrought,
Which whilst thou seem'st to read, thou readest not.

Vpon the Popes mending of the *Ephemerides*.

Jamdiu Ephemerides correxit Papa, nefandam
Doctrinam & vitam ut corrigat, ecquis erit?

Q. To whom are blowes most due?
A. *Nux, Asinus, Campana, piger sine verbere cessat,*
Hac dura, hic tardus, hac tacet; ille jacet.
Sed simul ut ferri plagam sensere vel nimi,
Hac cadit, hic pergit, hac sonat, ille findet.

Englished.

The Nut, Asse, Bell, and slothfull Hinde;
Hard, slow, still, sluggish lye:
But when their severall stripes they finde,
They fall, crawle, call, and learne, instruct hereby.

Or

Or thus:

The Nut falls downe, the Asse creepes on, the
Bell full lowd doth cry:
The slothfull learns, and severall stripes makes
each their vertues try.

Vir, *Si caput accipias, summo cum ventre vigebit.*
Tus, *Sume pedes imo cum ventre, & serviet aris,*
Virtus, *Imo consciscet mortem, sine ventre bipenni,*
Vis, *Dexter pes capiti si jungitur, opprimit hostes.*
Rus, *Cum pedibus ventrem ferro proscindit aratror,*
Virtus, *Si capias totum, Laudem mortalibus affert.*

The Epitaph upon a Beggar.

Nulla mihi viva domus, ac nunc certa sepulta est,
Vita paupertas, Mors mihi divitia,
Vita mihi exilium, requies est certa sepulchrum,
Vivus eram nudus, mortuus ecce tegor.

Englished.

No house I living found, but dead a grave,

And

And in that as much roome as rich men have.

My life was baniſhment, in death here naked
I'me cloath'd and covered, that in life went naked.

There is a thing which hunger cannot kill,
Although a thouſand yeeres it ſleepeth ſtill:
And 'tis a wonder; though it common be,
Beyond the depth of mans capacity,
For if awak'd, it doth no minute live,
Vnleſſe unto it preſent food you give.
And what it is if you deſire to know,
It is the ſparke that from the flint doth goe.

Eſt quædam ſcribenda notis, bis quatuor arbor
Sympoſius aptas ferre ſueta nuces,
Vnde notas ſi tres poſtremas dempſeris, inter
Mille alias unum vix reperiſſe queas.

A tree there is eight letters doe expreſſe
The name and nature; but three laſt being gone,
It ſignifies a thing you well may gueſſe,
So rare, that in a thouſand ſcarce ther's one.

It is ſaid of *Caſtanea* for a Cheſt-nut, take away the three laſt letters, and it is *Caſta*, Chaſte: a thing ſo rare as one ſaith, If dreames and wiſhes had beene true, ſince Popery,

Popery, there had been scarce a maid found to make a Nun. Or verifie this.

Quidnam illud?

Materia infelix, detracta cadavere forma
Tam varia, ut nec ego me mihi nosse queam
Haud melius fatum, nam pendeo more latronis,
Ingenium sic me furis habere putant.
Si dederis, servo servatum reddo petenti,
Non nisi at auriculis tractare ferre voles.

Englished.

Vnhappy matter from a carkasse dead,
I first was stript from it that had me bred
Vnto no better fate but to betray
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.
What's given, I safely keepe, and backe restore,
But first I'm pull'd by th' eares to ope my dore.

Pul-

Pulcherrima Dissertatio Monialis & Iuvenis.

Mo. *Me tibi teque mihi genus, atas & decor aquant,*
Cur non ergo pares ambo in amore sumus?

Iu. *Non hac veste places albis nigra vestis amator,*
Quæ nigra sunt fugio, candida sed peramo.

Mo. *Veste sub hac nigra niveam tamen aspice carnem,*
Quæ nigra sunt fugias; candida membra petas.

Iu. *Nupsisti Christo, Quem non offendere fas est,*
Hoc velum sponsam te facit esse dei.

Mo. *Deponam velum, deponam cætera quæq;*
Intrabeq; Thorũ, nuda puella tuum.

Iu. *Si careas velo, tamen aliter non potes esse,*
Vestibus ablatis non mea culpa minor.

Mo. *Culpa quidem sed non gravis, & sic esse fatebor,*
Est quoque peccatum, sed veniale tamen.

Iu-

u. Uxorem violare viri grave crimen habetur,
Sed gravius sponsam te violare Dei.
Mo. Vicisti nostrum sancta ratione furorem,
Gaudeo quod verbis sum superata tuis.

English:

A dissertation or strife between a hot-blooded Monk, and a chast young votary Virgin.

Mo. Sith both our age, our sexe, and all doe move,
Why dost not me respect, since I thee love?
V. Thy vesture pleaseth not, love others black,
'Tis white I like, that fits a Lovers back.
M. Vnder this robe of black behold white skin.
Though black thou dost exclude, let whitenesse in.
V. To Christ thou art espous'd and wedded now,
And this black robe is witnesse to thy vow.
M. My vaile I cast aside, that so hath bred
This thy dislike t'enjoy thy naked Bed.
V. Thy Vaile though thou forsake, thou art the same,

Nor

Nor is my sin the lesse, nor lesse the shame.

M. A fault I do confesse it is, though small,
And if a sin, it is but veniall.

V. To violate mans Spouse, is great'st o crimes:
But more thy sins, being Gods, a thousand times.

M. With holy reason thou hast subdu'd my madnesse,
To which, I overcome, subscribe with gladnesse.

Some short discourses and stories.

Two Cardinals, familiar acquaintances, came to a conceited Painters shop in *Venice*, to behold the Pictures of S. *Peter* and *Paul*, & in the way of merriment they told him, he had made their faces too red. O quoth he, that was my chief care, and such they are in Heaven, blushing to see how and by what men this Church is now governed, and by their pretended successors.

A certain Heathen King drawn by a reverend Bishop to Christianity, and to be baptized, and having put one foot into the water, and about to set in the other, he drew it back, and first asked where hee thought the grea-

greatest part of his Ancestors were? and hearing the greatest part to be in Hell, he plucks back his foot and said, It was more to follow the great number than the lesse, and so would go no further therin, and within three days after died.

Alexander the Great, bid a Philosopher whom he loved, aske what he would of him, and he would give it; he asked immortalitie; (quoth hee) How can I being a mortall man, give thee that? Why then (quoth he) if thou acknowledge thy selfe so, why doest thou not rest in thine owne Kingdome; but lets all the World against thee, and thy selfe against all the World, as if thou shouldest never die?

Alethe the mother of S. *Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking; which after being expounded, from thence was propheſied, that shee should be the Mother of such a Whelp, which should be a Keeper of the house of God, and a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonsus* that he dreamed he would give him a bag of Gold: but (quoth the King) you are no good Christian, if you hold dreams to be true.

One came to a Tradesman in the seeming habit

habit of a Scholler, and desired something to support his necessity: who demanded of him first what he had bin, and what he now professt: (quoth he) I have been a Traveller, am a Scholler, and professe the seven liberall Sciences. Now out upon it (quoth hee) that ere thou saidst it, and beg with thy seven Arts, when I that have seven children, besides a Wife more than seven more, with this one mechanicall & illiberall trade, liberally maintaine all these: away then with all thy skils, and learne this one of mee, to keep thee from the gallowes, begging or the stocks.

One cut deepe into the head in a foolish fray, came to a Chyrurgian to be dressed, who searching to see if his braines were not perished, and not easily finding them, O, quoth he, do you think that I have any brains, that so rashly entred so unlucky a brawle?

Of the unhappy Tree.

Pavius came weeping to his neighbour *Arvii* and said, My friend, I have a Fig-tree in my Garden, an unlucky tree, on which my first wife hanged her selfe, and then my second, and now lastly my third: quoth *Arvii*, I wonder how thou hast found teares for so many

many mischances: how many crosses hath his tree born for thee? give mee some of the branches, that I may set them in my Garden.

A certain jealous husband holding his yong boy in his armes, fetcht a great sigh: quoth his Wife, Why sigh you, husband? Because I am doubtfull whether this child I so love be mine own: quoth shee, Of that I will resolve you presently; so taking the child in her lap, quoth she, You will grant him to be mine, which being granted, then quoth she, to put you out of all doubt, here I give him to you freely from mine own hands, and so be sure henceforth he is yours.

It is read of the sonne of a certain Carpenter, that being unlearned, had notwithstanding carved upon some of his fathers speares, *Dominabor à mari usque ad mare*, I shall bear rule from Sea to Sea: a Priest comming by and reading it, and finding the boy unlearned, perswaded his father to put him to the schoole, which he did, and he came afterward to be Pope *Gregory*.

Of

Of Pope Joan.

Papa pater patrum, peperit papissa papillum,
Successio ubi Papa Papam peperit.

She was after the time of *Charles* the great in the yeer from the birth of Christ, 854, and she governed the Apostolicall seat two yeers, and some moneths and days, shee held this rule.

Nascitur indignè, per quem non nascitur alter
Indignè vivit, per quem non vivit & alter.

A certain Jew being become a Christian, brought to King *Alphonsus* to sell a picture of Saint *John* the Baptist, for the which he asked 50 Duckets; to whom the King answered, thou art too inconsiderate and deere, to aske so much for the picture of the servant, when the Master himselfe was sold but for thirty pence.

Pambus, as *Socrates* reports, comming to *Alexandria*, seeing a woman trimmed up for the Stage, fell a weeping, and being asked by some wherfore he wept? Quoth he, I weep, and

nd that for two causes: one, that through is I foresee her destruction: the other, that I y self study not so much to please my good od as this woman to please lewd men.

A certain Maid being unlawfully sollicited a yong man, notwithstanding hee offered r large gifts, she refused both him and them, d yet told him if hee would give her a gift, hich was such a one as neither hee himselfe d nor could have, and yet might give it unher, she would grant his request; he said, he as *Davus* and not *Oedipus*, and could not erpret that Riddle: which then shee thus plained: quoth she, Thou being a man, neier hast nor canst have a husband, and yet ou mayst give me a husband by giving me y selfe, and so I will give thee thy request ing a wife.

A certain woman earnestly looking upon man, quoth the man, Wherefore do you nore so much? quoth shee, I being a woman, ok upon thee being a man, out of which I e taken: but look not thou on mee, thou on the earth thy substance and matter.

The woman was made to be a helper to man,

man a helper in his labours, a comforter in her selfe and in her children: according to the Verse:

Ut tristis sine Sole dies, sine Sydere nox est,
Sic tristis sine prole domus, sine conjuge lectus.

Where Sun doth shine, that Hemisphere is light,
Where Wife and Children, Bed and House delight.

A Cardinall on a time for his exceeding pompe and pride, was rebuked by the French King and told, that it was not their manner of old to be so, quoth the Cardinall, in times past Kings were shepheards and keepers of cattle.

Socrates meeting with a box of the eare in the Market place, quoth he, This is the griefe that a man knowes not when to come out with his Helmet.

I The Father and his yong Son riding both upon one horse, quoth the boy out of the simplicity and want of roome, Father, when you are dead, I shall ride here alone.

Vpon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling upon his knees, intreated him for Gods sake to sweare no more, for it was a grievous crime. The old man amazed, blusht, and sought to call backe the boy which was going on his wayes, to have knowne his name, and whence he was: but being gone without revealing himselfe any further, quoth he, Sure thou art no boy, but the Angell of God, which hast given such wholesome counsell: after this time I will never more sweare.

When two pleasant men were disposed to speake of strange and unheard of things, (quoth the one of them) I was in a Country where I saw a Cabbage of that largenesse and breadth, that it covered 1500 Horsemen. And I (quoth the other) saw in another Countrey a Caldron of that huge breadth, that 100 men being working in it, the largenesse was such, that one could not heare another knocke. (Quoth the first) I wonder what they would doe with such a Caldron. Why (quoth the second) boyle the Cabbage.

Of the folly and jests of Schollers.

One meeting a Physitian, prayed him he would not be angry, because he was not yet sicke.

Another fooliſh Scholler hearing a Crow would live an hundred yeares, went and bought one to try the concluſion.

Another wanting money, ſold his bookes, and then wrote to his Father to be of good chear, for now he lived by his learning.

Hereafter

Hereafter follow certaine briefe obſervations, or ſecrets in Nature and Art, not impertinent to our former ſubject.

Of the knowledge of Mice.

Elianus and *Lemnius* report, that Mice by a certaine naturall inſtinct and knowledge above any other creature, to avoyd their owne hurt and danger, are forewarned, and thereby will avoyd from an old houſe that is ruinous or ready to fall, and betake them to a new before any danger approach. A preſident for time-ſervers to teach them, when the great wheele runnes downe the hill, to leave their hold, becauſe then there is danger of falling; but when it runs up the hill towards the Sun-riſing, to hold faſt thereto, that it may draw them after it, for there is the houſe-riſing.

Of the Fig-tree.

Joſephus reporteth, that a Henne or other fowle hung up in a Fig-tree, becommeth marvellous tender, though otherwiſe harſh and tough before; and that likewiſe a Bull or other wilde beaſt tyed thereunto becommeth tame.

Of the Kings-fisher and a Hedg-hog.

THe Kings-fisher and the Hedge-hog, as they are of two severall elements, so are they of two severall natures: for the Hedge-hog, as it cannot abide the winde, so hath it a naturall instinct to discerne before-hand the changes thereof, which in her knowledge she preventeth by turning the doore of her Cabin ever from the winde: the Kings-fisher, as shee naturally delighteth living to flye against the winde, so by a certaine instinct of nature, being dead and hung up by the bill in the house, ever turnes her halcion beake to that quarter the winde standeth in, and followeth it as the needle of the Compasse touched with the head of the Load-stone; ever turneth to the North Pole.

Q. What is held to be the most soveraigne medicine against any infection or poyson?

A. Plantan, which hath a marvellous vertue to deliver and aslwage the same, and for further proofe hereof, this story following may confirme it, set downe as it were related unto mee from one that was an eye-witnesse

witnesse of the same, in this manner: That a Toad being strucken on the backe by a Spider, and so poysoned; the Toad beginning to swell, went instantly and did eate of a Plantan leafe, which grew neere unto the place, and it was immediately asswaged, and shee cured: being strucke againe by the Spider, and poysoned the second time, was likewise by the same remedy recovered: and being strucke againe the third time, and so poysoned as before, the party that beheld the former remedy, goes instantly to the place, and for a conclusion takes away the herbe, which when she being strucke againe, in her swelling, sought for and missed, and not finding any other neere, so prevented of her Physicke, burst with the venome: which here I have inserted, to shew as well the strangenesse of the story, as the soveraignty of the hearbe, and certainty of the cure.

An observation for women.

IT is observed by the curious, that if a man be the first that a woman meets with, after she being newly churched comes out of the Church doore, it signifies that her next childe will be a boy: if a woman, then that it

will be a girle: but this we take rather to be opinion then probability.

Of Hemlocke.

A Certaine Countryman had a field overgrowne with Hemlocke, into which he turned his Asse to feed, he comes shortly after, and found him (as he thought) dead; the Country-man thinking him to be so indeed, began to flay him: a Physitian comming by, imagined the reason, bought him for his skinne, and after he had bought him, quoth he, I will fetch him to morrow: In the morning when he came, he was recovered and alive, being awaked from the deadly sleepe wherein the Hemlocke for a time had cast him: which when the other saw, he repented of his fooliſh bargaine, as the other gloried in his crafty match.

Of a Fly.

IT is a Maxime, that what is once dead, cannot be recovered; yet a Fly, that worthleſſe creature, being drowned & dead, will be recovered againe by laying her in warme ashes. As likewise the Cuckow that

sleeps

sleeps as dead all the Winter, is revived againe in the Spring by the warm approching raies of the Sunne.

Of the Horse.

TIS a Maxime in Farriers hall, that the livelyer and quicker a Horse is, the deeper will he thrust his head into the water when he drinks, as the duller and slower the more shallow.

Of the Sabbaticall River.

Iosephus in his History makes mention of a certaine River that ebbes and flowes sixe dayes of the weeke, and ever rests without moving on the Sabbath day.

Likewise a second wonder.

IN the Ile of Man are found at this day certaine trees of Timber, and other wood in great abundance, many fadomes under the ground, which were thought thither to be brought and buried in *Noahs* flood, and not discovered till of late yeares.

Humane Life Characted by *Fran.* Viſcount S. *Albans.*

THe World's a bubble,
and the life of Man,
Leſſe than a ſpan.
In his conception wretched;
from the Wombe,
So to the Tombe.
Curs'd from his Cradle,
and brought up to years
With cares and fears.
Who then to frail
Mortalitie ſhall truſt,
But lynes the water,
and doth write in duſt.

Yet whiles with ſorrow
here we live oppreſt,
What life is beſt?
Courts are but
Superficiall Schools
To dandle fools:

The

The Rurall parts
are turn'd into a Den
Of savage men:
And wher's a Citie
from all vice so free?
But may be term'd
the worst of all the three?

Domestick Cares
afflict the Husbands bed,
Or pains his head:
Those that live single
takes it for a Curse,
Or do things worse:
Some wish for Children;
those that have them, none;
Or wish them gone.
What is it then to have,
or have no Wife?
But single thraldome,
or a double strife.

Our own Affections
still at home to please,
Is a disease:
To crosse the Seas
to any forraigne soyle,
Perill and toyle:

Wars

Warrs with their noyse affright us,
and when they cease,
We are worse in peace.
What then remayns
but that we still should cry,
Not to be born,
or being born to dye.

Con-

Concluſion.

I That this while have travel'd in a taſk,
Unfolding Queſtions that like Riddles maſk,
And have their depths reveal'd, that ſecret found;
Which craves more art to anſwer than propoũd,
From Jeſts & Epigrams have ſoar'd to th' Skie,
And joyn'd their lower uſe to things more high,
Have writ of Winds, whoſe reſtleſſe rage ſtill doubles,
Of Iles, and Ports, and Rivers, where it troubles.
I all which having paſt what I intended,
My taſk is done, much added, here all ended.

FINIS.

HH 21/23 bollated & perfect
(a few leaves wormed & a few
headlines cut into, several
leaves have been remargined
on the inner margins)

StC
1554

Lt Bernard Quaritch
GMD

Lot of Hodgson's 21-7-27

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